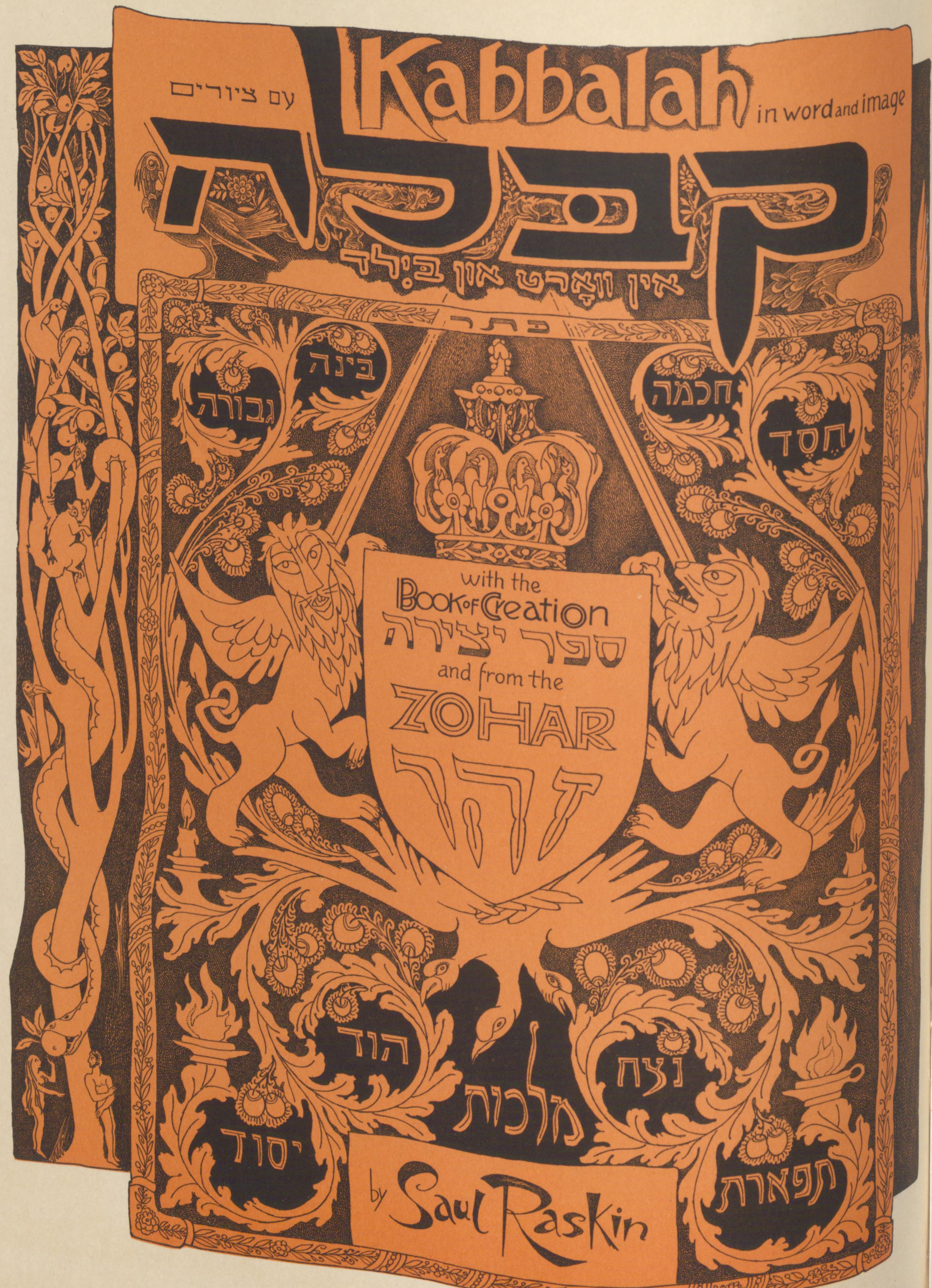

עם ציורים
Kabbalah in word and image
קבלה
אין ווארט און בילד
כתר
בינה
חכמה
גבורות
חסד
with the
Book of Creation
ספר יצירה
and from the
ZOHAR
זהר
הוד
נצח
מלכות
יסוד
תפארת
by Saul Raskin

INTRODUCTION

In preparing this volume I was deeply aware of the many difficulties before me, first in its subject matter and then in its presentation. The subject is strange to most people. The Kabbalah is an ancient Jewish mystical teaching, a religious philosophy, or theosophy with most unusual, most unexpected, often paradoxical, but always brilliant and deep ideas.

It had a long period of development, over a thousand years before it matured. Its origin can be traced in the ways of life, prayers and Ideas of the Essenes, a mystic brotherhood, of about 4000 souls, who lived in the time of the second Temple. They were ascetics, preferred silence, white clothes, common meals, prayer together, and so arranged that the "Shema" of their morning service should be at the time when the sun rises in its radiance. They were always in a state of near ecstasy, despised riches, fame, practicing benevolence and high morality, truly the marvel of the world. Kabbalistic Ideas can be seen in the writings of the prophet Ezekiel in his visions of God's Throne, Chariot and Angels. Also the pages of the Mishnah, Talmud, Midrashim, Old Apocalyptics show beginnings of this teaching that came to a bolder expression in the Merkabah mysticism and in the early Chassidic appearances.

The Kabbalah once alive and vibrant was almost forgotten for centuries, but is again gaining interest in our days among historians, students and people in search for an entrance to the mysteries of the Creator and His creation.

The way to the understanding of Kabbalah is not a wide open road. The difficult style of its literature, a very extensive one, reaching the number of three thousand books and about as many in manuscripts, is surely an obstacle. Besides, the road to it is blocked by bitter opposition, misrepresentation, slander and ridicule.

I am painfully aware that my writings in this volume may not do justice to the subject, but the Kabbalah taught me to believe in the power of prayer, so I pray and hope that I will not fail in my task.

And what is my task?

It is to show the Kabbalah. For the first time in its long history, to present it in images, in drawings, comment on it pictorially. The difficulty lies in the selection of a way, manner, or style for my work. Shall it be abstract, nonobjective or surrealistic? Or perhaps realistic?

It may sound controversial when I say that I intend to prefer the realistic approach for the highly abstract, mystic and symbolic themes of the Kabbalah. I thought that other styles would not clear up the dense and heavy haze and obscurity of the Kabbalah passages. Even employing simple realism I will have to ask my readers to read the accompanying words of explanation before looking at the drawings.

My hope is that through the drawings my readers may be led to a study of deeper and more genuine sources of the Kabbalah, a teaching of so much beauty and nobility.

I cannot proceed with my work without a few words of appreciation and apology to Prof. Gershom G. Scholem for leaning heavily upon his most excellent book: "Major Trends in Jewish Mysticism." Also to Rabbi Levi Isaac Krakowsky for the same reason, that is, for learning much from his expert book "Kabbalah" and from his lectures on the same subject.

I must add with appreciation that all references and excerpts from the Zohar are based upon the translations in English made by Maurice Simon and Harry Sperling.

Saul Raskin



הציורים מעשה ידי
שאול ראסקין

To my son Eugene



השמים מספרים כבוד-אל,
ומעשה ידיו מגיד הרקיע; יום ליום יביע אמר
ולילה ללילה יחוה-דעת. אין-אמר ואין דברים, בלי
נשמע קולם. בכל-הארץ יצא קום, ובקצה
תבל מליהם, לשמש שם אהל בהם. והוא
כחתן יצא מחפתו, ישיש כגבור לרוץ ארח.

The heavens relate the glory of God; and the sky telleth of the works of His hands.
Day unto day uttereth speech, and night unto night showeth knowledge.
There is no speech, there are no words, their voice is not heard.
[But] their melody extendeth through all the earth, and to the end of the world their words. For the sun hath He set a tabernacle among them;
And he goeth out as a bridegroom from his chamber, he is glad like a strong man to run his course;

Printed by the Academy Photo Offset, Inc., New York

ספר יצירה
BOOK OF CREATION

פרק-א

בשלשים ושתים נתיבות פליאות חכמה חקק יה יהוה צבאות אלהי ישראל אלהים חיים
ומלך עולם, אל שדי רחום וחנון רם ונשא שוכן עד מרום וקדוש שמו וברא את
עולמו בשלשה ספרים-בספר, וסופר וסיפור:

עשר ספירות בלימה עשרים ושתים אותיות יסוד שלש אמות ושבע כפולות ושתים עשרה
פשוטות:

עשר ספירות בלימה מספר עשר אצבעות חמש כנגד חמש וברית יחד מכוונת באמצע כמלת
לשון וכמלת המעור:

עשר ספירות בלימה, עשר ולא תשע, עשר ולא אחת עשרה הבן בחכמה וחכם בבינה בחון בהם
וחקור מהם והעמד דבר על בוריו והשב יוצר על מכונו:

עשר ספירות בלימה מדתן עשר שאין להם סוף עומק ראשית עומק אחרית עומק טוב ועומק
רע, עומק רום ועומק תחת, עומק מזרח ועומק מערב, עומק צפון ועומק דרום, אדון
יחיד אל מלך נאמן מושל בכולם ממעון קדשו עד עדי עד:

עשר ספירות בלימה צפיתן כמראה הבזק ותכליתן אין להן קץ דברו בהן ברצוא ושוב ולמאמרו
כסופה ירדפו ולפני כסאו הם משתחוים:

עשר ספירות בלימה נעוץ סופן בתחלתן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני
ולפני אחד מה אתה סופר:

עשר ספירות בלימה בלום פיך מלדבר ולבך מלהרהר ואם רץ לבך שוב למקום שלכך נאמר רצוא
ושוב ועל דבר זה נכרת ברית:

עשר ספירות בלימה אחת רוח אלהים חיים, ברוך ומבורך שמו של חי העולמים קול ורוח
ודבור זהו רוח הקודש:

שתים רוח מרוח חקק וחצב בה עשרים ושתים אותיות יסוד שלש אמות ושבעה כפולות
ושנים עשרה פשוטות ורוח אחת בהן:

שלש מים מרוח חקק וחצב בהן תוהו ובהו רפש וטיט חקקן כמין ערוגה הציבן כמין חומה
סכבם כמין מעזיבה:

ארבע אש ממים חקק וחצב בה כסא הכבוד שרפנים ואופנים וחיות הקודש ומלאכי
השרת ומשלשתן יסד מעונו שנאמר עושה מלאכיו רוחות משרתיו אש לוהט:

חמש שלש אותיות מן הפשוטות חתם רוח בעד שלש וקבען בשמו הגדול יהו וחתם בהם
שש קצוות ופנה למעלה וחתמו ביהו. שש חתם תחת פנה למטה וחתמו ביוה.
שבע חתם מזרח פנה לפניו וחתמו בהיו.
שמנה חתם מערב פנה לאחריו וחתמו בהוי.
תשע חתם דרום ופנה לימינו וחתמו בויה.
עשר חתם צפון ופנה לשמאלו וחתמו בוהי.
אלו עשר ספירות בלימה אחת רוח אלהים חיים ורוח מרוח ומים מרוח ואש ממים ורוח
מעלה ותחת מזרח ומערב צפון ודרום:

פרק-ב

עשרים ושתים אותיות יסוד שלש אמות שבע כפולות ושנים עשר פשוטות, שלש אמות
אמש יסודן כף זכות וכף חובה ולשון חק מכריע בינתיים: עשרים ושתים אותיות
חקקן חצבן: שקלן והמירן צרפן צר בהם נפש כל היצור ונפש העתיד לצור: עשרים ושתים
אותיות יסוד חקוקות בקול חצובות ברוח קבועות בפה בחמש מקומות אחה"ע בומ"ף גיכ"ק זשצ-
ר"ס דטלנ"ת: עשרים ושתים אותיות יסוד קבועות בגלגל: ברל"א שערים וחוזר הגלגל פנים
ואחור וזהו סימן לדבר: אין בטובה למעלה מענג ואין ברעה למטה מנגע: כיצד שקלן
והמירן אלף עם כולם וכולם עם אלף: בית עם כולם וכולם עם בית וחוזרת חלילה נימצא כל
היצור וכל הדבור יוצא בשם אחד: יצר מתוהו ממש ועשה אינו ישנו וחצב עמודים גדו-
לים מאויר שאינו נתפש וזה סימן צופה וממיר עושה כל היצור ואת כל הדברים שם אחד וסמן
לדבר עשרים ושתים מנינם בגוף אחד: שלש אמות אמ"ש יסודן כף חובה וכף זכות
ולשון חוק מכריע בנתיים: שלש אמות אמש סוד גדול מופלא ומכוסה וחותם בששה טבעות
וממנו יוצאים אש ומים מתחלקים זכר ונקבה שלש אמות אמ"ש יסודן ומהן נולדו אבות
שמהם נברא הכל:

פרק-ג

שלש אמות אמש בעולם אויר ומים: אש שמים נבראו תחלה מאש וארץ נבראת ממים
והאויר מכריע בין האש ובין המים: שלש אמות אמש בשנה אש ומים ורוח וחום

DOTS, LINES, LETTERS, NUMBERS, NAMES AND CREATOR OF THE UNIVERSE

Two kinds of teachers led me into the mysteries of Kabbalah. One kind were those that actually taught me the Kabbalah, the other kind — about the Kabbalah. Those that instructed me in this philosophy were Kabbalists themselves, therefore poor and difficult teachers. They used instruction on me similar in style to their own way of telling and writing, that is the unorganized, unsystematic, obscure way of presentation, more in manner of implications, suggestions, esoteric hints, trusting that what already has been said, was enough said. They follow their own teachers who depend more upon dreams, revelations, findings of the heart, than purely logical thinking.

From them I heard that the first to study the Kabbalah was Adam Harishon, the first man God created. Then came Shem, the second son of Noah, Abraham was the next, the Egyptians, Moses, the Elders, Simeon ben Yohai, and everyone who was a Zadik. It sounds by their words, as if the Kabbalah arrived and was complete at the very day of creation. People only studied it, but did not make it.

From the other kind of teachers I have learned another set of facts and dates:

It was about the 13th century of the present era that the Kabbalah began to assume more and more definite outlines of a mystical philosophy, reaching a high point in Spain at the close of the following two centuries.

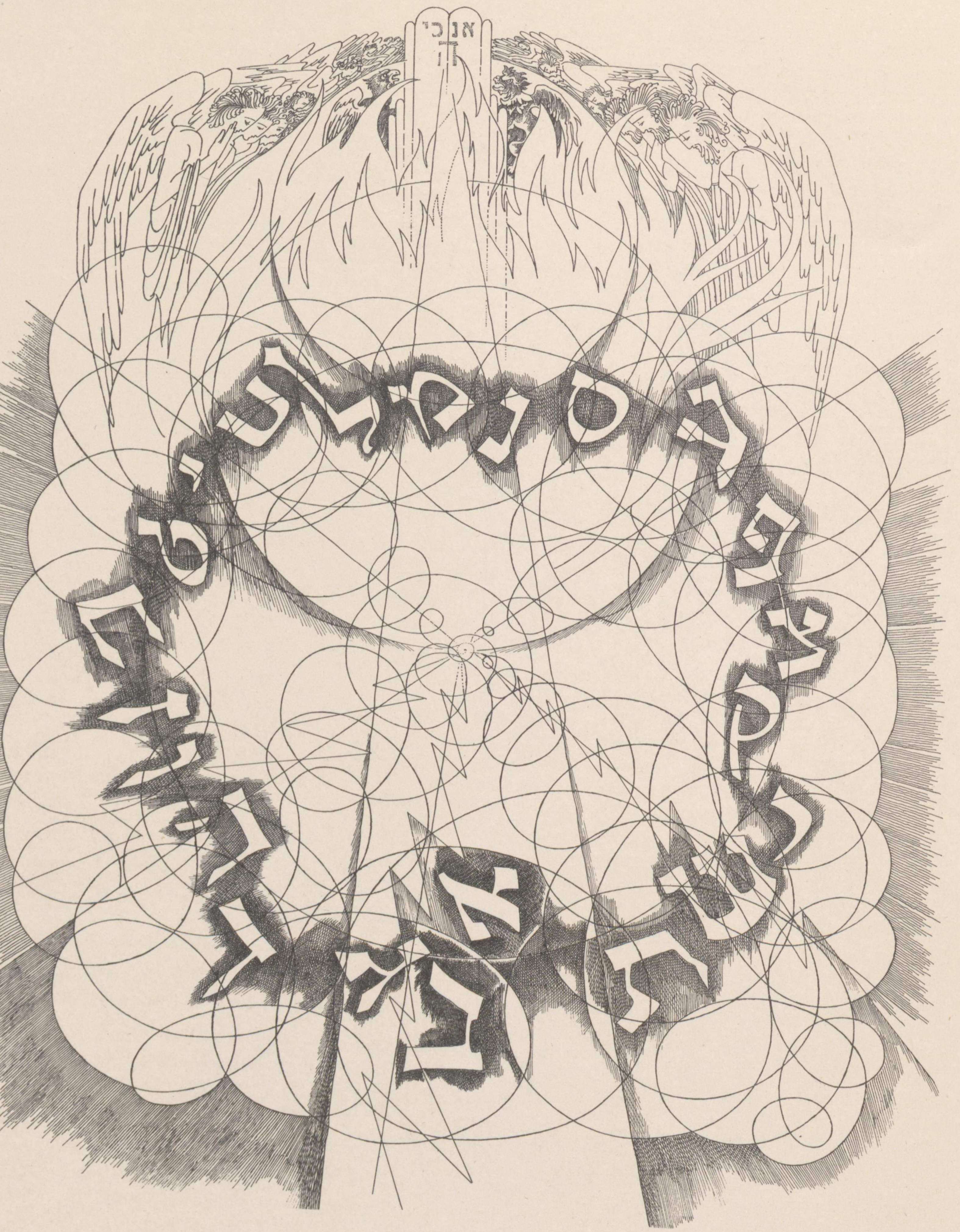
Then after an interval of a century or more it appeared again in Safed, Palestine, reaching a summit there. A new decline followed, regaining interest in our present day. From those teachers I have learned about the three groups in which the development of Kabbalah could be divided — two in Spain, the Prophetic or Ecstatic of Abulafia, and the Theosophic of Moses de Leon. The third is the school of Redemption led by Rabbi Isaac Luria of Safed. They did not develop entirely different systems in Kabbalah, not at all. The doctrine of Sephiroth, as we shall see it later, is shared by all the three gro[...] well as the use of symbolism as the sup[...] guage of God and man. They all accept [...] each part of it, each dot, letter, word, or [...] profound symbolic meaning, able to expla[...] less manifestations of creation, and that [...] standing of it can be revealed to man, no [...] deeply hidden it may appear to be.

Further they all consider the twenty-tw[...] the Hebrew Alfabeth of prime importa[...] are numbers, names, contemplation and p[...] differentiates the two schools in Spain a[...] in Safed are the methods, or preferenc[...] one part or the other of the teaching, th[...] it is what matters and, of course, the acc[...] novel and striking thoughts, conceptions a[...]

The basic elements of all schools in Kabba[...] find indicated in an exceedingly small bo[...] the smallest and earliest document in th[...] of Kabbalah. The name of it is "Sefer [...] Book of Creation. The time of its appear[...] gested to be the first, or second century of [...] era, and its author — the legendary Rabbi [...] Joseph. This little book is by all Kabbal[...] ered to be a rich spring of clearest a[...] wisdom, from which they all drank in [...] for Divine Knowledge.

Because of its importance, its rarity, c[...] similar to mathematical formulae, this [...] Sefer deserves to be placed at the head o[...] The reader will find its original Hebre[...] lowed by two translations, — Yiddish a[...] reproduced upon the following pages. R[...] fully, and do not despair if you don't u[...] in full or in part. It takes time and a willi[...]

Here it is.



Here are the 22 letters of the Alphabeth, the instrument of creation. In the centre – the primordial point out of which waves of creative energy flow in curves, circles, and zigzags without end. They form worlds small and large without number. On top of all is the Throne of the Creator surrounded by Malachi Hashores, Angels, and the Hayoth Hakodesh, The Holy animals..

קור ממים ורויה מרוה : מכריע בנתיים שלש אמות אמש בנפש אש ומים ורוח ·
מאש · ובטן נברא ממים : וגויה נברא מרוה מכריע בנתיים : שלש אמות אמש
וצרפן וחתם בהן שלש אמות בעולם וג' אמות בשנה, וג' אמות בנפש זכר ונקבה ·
במים וקשר לו כתר צרפן זה עם זה וחותם ארץ בעולם וקור בשנה ובטן בנפש
זכר במא"ש ונקבה במשא. המליך שין באש וקשר לו כתר וצרפן זה עם זה
שמים בעולם וחום בשנה ראש בנפש זכר ונקבה : המליך אות אלף ברוח
תר וצרפן זה עם זה וחתם בהן אויר בעולם ור"ויה בשנה וגויה בנפש זכר
קבת באשם :

פרק-ד

לות בג"ד כפר"ת, מתנהגות בשתי לשונות חיים ושלום וחכמה ועושר חן וזרע וממ=
הגות בשתי לשתי לשונות ב"ב ג"ג ד"ד כ"כ פ"פ ר"ר ת"ת רך וקשה תבנית גבור וח=
ת שהן תמורות, תמורת חיים מות תמורת שלום רע תמורת חכמה אולת תמורת
תמורת חן כיעור תמורת זרע שממה, תמורת, ממשלה עבדות ·
ת בג"ד כפרה כנגד שבע קצוות מהן שש קצוות מעלה ומטה מזרח ומערב צפון
ל הקדש מכוון באמצע והוא נושא את כולן :
לות בג"ד כפרת חקקן, חצבן, צרפן וצר בהם כוכבים בעולם וימים בשנה ושערים ;
חקק שבעה רקיעים ושבע אדמות ושבע שבתות לפיכך חבב שביעי תחת כל
שתי אותיות בונות שתי בתים · שלשה-בונות ששה בתים · ארבעה בונות אר=
רים בתים · חמש בונות מאה ועשרים בתים · שש בונות שבע מאות ועשרים בתים
ך צא וחשוב מה שאין הפה יכולה לדבר ואין האוזן יכולה לשמוע : ואלו הן כוכבים
עה חמה נוגה כוכב לבנה שבתאי צדק מאדים : ואלו הן ימים בשנה שבעה ימי
שבעה שערים בנפש שתי עינים, שתי אזנים, והפה ושני ניקבי האף ובהן נחקקו
עים ושבע ארצות ושבע שעות לפיכך חבב שביעי לכל חפץ תחת השמים ·

פרק-ה

רה פשוטות: הו זחטילנסע צק: יסודן ראייה : שמיעה ריחה, שיחה לעיטה תשמיש:
לוך רוגז שחוק, הרהור, שינה: מדתן שתים עשרה גבולים באלכסונין גבול מזר=
ית גבול מזרחית דרומית: גבול מזרחית תחתית: גבול צפונית רומית : גבול
תית: גבול מערבית דרומית, גבול מערבית צפונית : גבול מערבית רומית --
בית תחתית: גבול דרומית רומית · גבול דרומית תחתית : ומרחיבין והולכין
ד והם זרועות עולם · שתים עשרה פשוטות הו זח טי לן סע צק חקקן
בהם שנים עשר מזלות בעולם סימן טש"ת סא"ב מע"ק גד"ד. ואלו הן שנים
טים בשנה: ניסן, איר, סיון, תמוז, אב, אלול, תשרי, מרחשון, כסלו, טבת, שבט
הן שנים עשר מנהיגין בנפש: שתי ידים, ושתי רגלים, שתי כליות טחול כבד
קיבה קרקבן עשאן כמין מדינה וערכן כמין מלחמה גם את זה לע־ז עשה האלדי
ת שהם ג' אבות, שמהב יצא אש, ורוח, ומים. שלש אמות ושבע כפולות ושנים
טותי : אלו כ"ב אותיות שבהם יסד הקב"ה יה הויד צבאות אלהים חיים אלהי
ם ונשא, שוכן עד וקדוש שמו, מרום וקדוש הוא :

פרק-ו

בות ותולדותיהן ושבעה כוכבים וצבאותיהן ושנים עשר גבולי אלכסונין וראיה
ים נאמנין עולם שנה נפש חק שנים עשר ושבעה ושלשה ופקידן בתלי וגלגל ולב
אש ומים ורוח אש למעלה ומים למטה ורוח חק מכריע בנתים. וסימן לדבר
א את המים מם דוממות שין שורקת אלף חוק מכריע בנתים ·
ם כמלך על כסאו גלגל בשנה כמלך במדינה, לב בנפש כמלך במלחמה, גם
ל חפץ זה לעומת זה עשה האלקים טוב לעומת רע, טוב מטוב, ודע מרע
חין את הרע, והרע מבחין את הטוב, טובה שמורה לטובים, ורעה שמורה
שלשה אחד לבדו עומד, שבעה חלוקין, שלשה מול שלשה, וחק מכריע בנתים
עומדין במלחמה: שלשה אוהבים, שלשה שונאים, שלשה מחיים, שלשה ממיתים
הבים: הלב, והאזנים, והפה, שלשה שונאים הכבד, והמרה, והלשון. ואל מלך נאמן
ל גבי ג' ג' על גבי ד' ד' על גבי י"ב וכולן אדוקין זה בזה ·
ה אברהם אבינו והביט וראה וחקק וחצב עלתה בידו נגלה עליו אדון הכל, וקראו
נכרית ברית לו ולזרעו והאמין ביי ויחשבה לו צדקה כרת לו ברית בין עשר
גליו והיא המילה, ובין עשר אצבעות ידיו והיא הלשון, וקשר עשרים ושתים
לשונו וגלה את יסודן משכו במים דלקו באש רעשו ברוח בערו בשבעה
מזלות ·

סליק פרקא ⁝ וסליק ספר יצירה

ספר יצירה
פון וועלט־באשאף

קאפיטל I

קאפיטל II

דורך קול, אויסגעדרוקט אויף דער לופט און קלאהר געמאכט אין פינף ערטער: אין האלז — א-ה-ח-ע; ביים גומען ג-י-כ-ק; אין צונג ד-ט-ל-נ-ת; ביי די ציינער ז-ס-צ-ר-ש; און מיט די ליפען ב-ו-מ-פ. די צוויי און צוואנציק אותיות, דער יסוד פון אלץ אויף דער וועלט, האט ער איינגעפירט אין א גערים מיט צוויי הונדערט און איין און דרייסיק טויערן. דער דאזיגער רוים קען זיך באוועגן פאראויס און צוריק, אין דער הויך און דערנידער. פאר גוטס און פאר בייז. פון גוטס פיהלט מען אמתע פרייד, פון בייז פיהלט מען פיין.

ער ווייזט ווי עס קאמבינירן זיך די אותיות — איין מיט אנדערע: א מיט אלע און אלע מיטן א.
ב מיט אלע און אלע מיטן ב.
ג מיט אלע און אלע מיטן ג. און אזוי געהן זיי אלע דורך די צוויי הונדערט און איין און דרייסיק טויערן. אזוי ארום קומט די גאנצע וועלט באשאפונג צושטאנד. פון דעם וואס איז ניט געווען ווערט עפעס. פון לויזע לופט ווערן געוואלדיגע פארמאציעס, פון לע= דיגן רוים די גאנצע וועלט, און פון שטומער ערד אלץ וואס האט לעבען. אלץ ווערט מיטן כח פון זיין נאמען און דורך די צוויי און צוואנציק אותיות, א סימן אז אלע זיינען זיי טיילען פון איין לעבע= דיגן גוף.

קאפיטל III

די דריי מוטער-אותיות א-מ-ש געבען דעם יסוד פאר אלע אנדערע קלאנגען און אותיות. די זיינען ווי פארמיטלער צווישן איין זייט די... און דער אנדער זייט די געלייטערטע און צווישן זיי דער... רעדט שלום צו זיי.

די דריי מוטערס א-מ-ש זיינען א גרויסער סוד ארום-געצוימט מיט... וועלכע עס שטאמען לופט, פייער און וואסער. זיי... אקטיווע און פאסיווע כוחות. פון די דריי מוטערס... די דריי פאטערס און פון זיי ביידן — אלץ וואס איז... די וועלט, די הימלען — פון פייער, די ערד פון וואסער... גייסט. די דריי מוטערס א-מ-ש וואס באדייטן... לופט ווייזען זיך דורך די צייטן פון יאהר. פון... פון וואסער די קעלט און די לופט איז דער... צווישן זיי. די דריי מוטערס א-מ-ש, דאס הייסט... לופט געפינען זיך אין מענטשן: פון פייער פאר... פון וואסער — דער בויך; פון לופט די ברוסט, פארמיטלער צווישן די אנדערע צוויי.

... האט ער געשאפען, באשטימט און קאמבינירט... באשטימט צו זיין די דריי מוטערס פון יוניווערס, און די... אין געבוי פון מענטשן — זכר און נקבה.
... דעם אות א צו זיין דער קלימאט פון יאהר... זיין דער אטעם פון זיינע לונגען. דער זכר... נקבה מיט מ-ש-א.
... דעם אות מ צו הערשען איבער וואסער, און... צו שאפן די ערד אין דער וועלט, די... און דעם בויך פון מענטשן, זכר און נקבה, ...א-ש, און נקבה מיט מ-ש-א.
... דעם אות ש צו הערשען איבער פייער און... מיט אנדערע צו באשאפען די הימלען און... קאפ ביי מענטשן, זכר און נקבה.
... נקבה מיט א-ש-מ.

קאפיטל IV

די זיבען טאפל אותיות ב-ג-ד-כ-פ-ר-ת האבען יעדע פון זיי צוויי קלאנגען וואס באגלייטן זיי. די באדייטונג זייערע איז: לעבען, שלום, חכמה, רייכקייט, חן, פרוכטבארקייט, און מאכט. די צוויי קלאנגען פון יעדען אות זיינען — א ווייכער און א הארטער. די זיבען רופט זיך טאפלס ווייל יעדער פון די אותיות האט זיך ... לעבען און טויט, שלום און קריעג, חכמה און נא= ... רייכקייט און ארימקייט, חן און מיאוסקייט, פרוכטבארקייט ... מאכט און שקלאפעריי.

די זיבען טאפל אותיות ווייזען אן אויף זיבען רוימען: אויבן און אונטן, מזרח, מערב, דרום און צפון און דער היכל הקדש אין מיטען, אויפהאלטענדיג זיי אלעמען.

די זיבען טאפל אותיות האט ער איינגעשטעלט און קאמבינירט כדי מיט זיי צו באשאפען די פלאנעטן פון דעם יוניווערס, די טעג פון וואך און די טויערן פון נשמה ביים מענטשן. פון די זיבען האט ער אויפגעבויט זיבען הימלען, זיבען ערדן און זיבען שבתים. דערפאר האט ער געבענטשט די צאהל זיבען מעהר פאר אלע אנדערע זאכען אונטער זיינע הימלען.

צוויי אותיות בויען צוויי הייזער, דריי בויען זעקס, פיער בויען פיער און צוואנציק, פינף בויען הונדערט און צוואנציק, זעקס בויען זי= בען הונדערט און צוואנציק, זיבען בויען פינף טויזענט און פער= ציק. ווייטער פון דעם פארמעהרן זיך זייערע צאהלן אזוי שטארק אז דאס מויל קען קוים זיי אויסרעדען און די אויערן זיי דער= הערען. אט זיינען די שטערן פון אונזער וועלט וואס זייער צאהל איז זיבען: די זון, ווענוס, מערקורי, לבנה, סאטורן, יופיטער און מארס. זיבען זיינען אויך די זיבען טעג פון וועלט-באשאף; זיבען טויערן פון מענטשענס נשמה: די צוויי אויגען, צוויי אויערן, צוויי נאז-לעכער. מיט זיבען זיינען אויך פריאז= דער פון די זיבען הימלען, זיבען ערדן, זיבען פעריאדן. אזוי האט ער ליעב געקראגן די צאהל זיבען מעהר ווי אלע אנדערע זאכען אונטער זיינע הימלען.

קאפיטל V

די צוועלף איינפאכע אותיות זיינען ה-ו-ז-ח-ט-יל-נ-ס-ע-צ-ק. זיי זיינען די יסודות פון די פאלגענדע צוועלף אייגענשאפטן — זעהען, הערען, שמעקען, רעדען, טאפען, געשלעכטליכע ליבע, ארבעט, באוועגונג, צארן, פרייד, פאנטאזיע און שלאף.

די צוועלף חושים זיינען צעטיילט אין ריכטונגען פון רוים: צפון-מזרח, דרום-מזרח, מזרח פון אויבן, מזרח אונטן; צפון אויבן, צפון אונטן, דרום-מערב, צפון-מערב, מערב אויבן, מערב אונטן, דרום אויבן, דרום אונטן. זיי פיהרען צו אומענדליכקייט און זיינען די ארעמס פון דעם יוניווערס.

מיט די צוועלף איינפאכע אותיות, וואס ער האט געצייכענט און קאמבינירט, האט ער אויך באשאפען די צוועלף מזלות פון דער וועלט. זייערע סמנים זיינען: ט-ש-ת-ס-א-ב-מ-ע-ק-ג-ד-ו. די צוועלף זיינען אויך די חדשים פון יאהר: סיון, תמוז, אב, אלול, תשרי, מרחשון, כסלו, טבת, שבט, אדר, ניסן, איר. די צוועלף זיינען אויך די ארגאנען ביי לעבעדיגע באשעפענישן: צוויי הענט, צוויי פיס, צוויי נירען, מילץ, לעבער, גאל, געשלעכטס אר= גאנען, מאגען און גידערים. ער האט זיי איינגעשטעלט לויט דעם שטייגער פון מלחמה — איינס אנטקעגן דעם צווייטען, און ער האט אויך געשאפען אז איינס זאל דאך שטאמען פון ..., אזוי ארום זיין געבונדען אינאיינעם.

דריי מוטערס און דריי פאטערס — און פון זיי קומען פייער, לופט און וואסער. דריי מוטערס, זיבען טאפלס, צוועלף איינפאכע אותיות. אזוי זיינען די צוויי און צוואנציק אותיות מיט וועלכע הקב"ה, י"ה, ה' פון צבאות, אלהים חיים, אלהי ישראל, רם ונשא, שוכן עד וקדוש שמו, מרום וקדוש הוא — האט בא= שאפען און געפורעמט די וועלט.

קאפיטל VI

די דריי פאטערס און זייערע דורות און די זיבען זיגערס מיט זיי= ערע ארמעען, און די צוועלף גרעניצען פון דער וועלט זייען באג= לייבטע עדות פון וועלט, יאהר און מענטש. צוועלף אונטן, זיבען איבער זיי, און דריי איבער די זיבען. די דריי זיינען: וואַ= סער, לופט און פייער. פייער אין גאר דער הויך, וואסער אונטן און לופט צווישן זיי ווי א פארמיטלער.

ת-ל-י איז איבער דער וועלט — א מלך אויף זיין טראן. די ענדערונגען פון יאהר ווייזען דעם מלך קעניגט איבער זיין קע= ניגרייך.

און דאס הארץ פון מענטשן איז ווי א פעלד וואו דער מלך פיהרט זיינע מלחמות.

און נאך מעהר: ער שאפט זאכען איינס פון דאס אנדערע. ער שטעלט אוועק גוטס קעגן שלעכטס. מאכט גוטס פון גוטס און בייזעס פון בייז.

מיט גוטס מעסט ער שלעכטס, און מיט שלעכטס פרובט ער אויס גוטס. פרייד איז אנגעגרייט פאר גוטע און פיין פאר שלעכטע.

דריי איז ווי איינס און דאס איינציקע שטעהט אליין, אין דער הויך. זיבען קענען זיין צעטיילט, דריי איז אנטקעגען דריי, איינס איז א גלייכגעוויכט צווישן די צוויי גרופען.

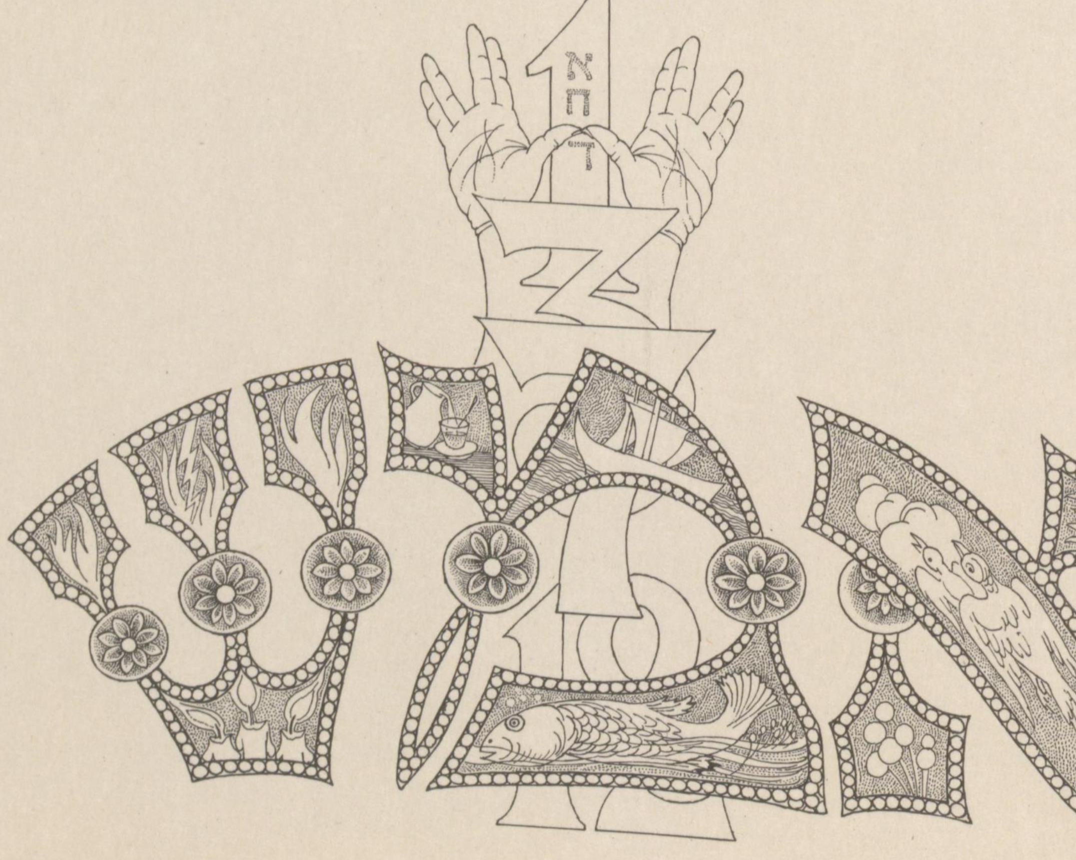
צוועלף שטעהן אין מלחמה: דריי פריינד, דריי שונאים, דריי וואס גיבען לעבען, דריי צעשטערערס.

די דריי פריינד זיינען הארץ, אויער און מויל. די דריי שונאים זיינען לעבער, גאל און צונג: און ג" דער געטרייער מלך הערשט איבער זיי, איינער איבער דריי, דריי איבער זיבען און זיבען איבער צוועלף אבער אלע געבונדען אינאיינעם.

אזוי האט אברהם אבינו דערקענט און פארנומען און פארשטאנען די אלע זאכען. דער "אויבערשטער" האט זיך ענפלעקט צו איהם, געשלאסען א בונד מיט איהם און מיט זיינע זאמען נאך איהם. און אברהם האט געגלויבט אין איהם, און איז איהם גערעכנט געווארן צו גערעכטיקייט. און דער בונד איז געשלאסען גע= ווארען ווי צווישן צעהן פיס-פינגער — ברית-מילה. און ווי צווישן די צעהן הענט-פינגער — די צונג. און ער האט געפורעמט די צוויי און צוואנציק אותיות אין לשון און איהם געוויזען די סודות פון דעם. ער האט זיי געצויגען דורך וואסער, געברענט דורך פייער און וויברירט זיי דורך לופט. ער האט זיי געלאזען שיינען דורך די זיבען פלאנעטען און דורך די צוועלף מזלות אין די הימלען.

סוף פון ספר יצירה
בוך פון וועלט באשאף

די איבערזעצונג אין אידיש איז א פרייע, געמאכט נאך צוויי נישט גאר עהנליכע העברעאישע ספר-יצירה-טעקסטן. אויך לויט צוויי פארשידענע איבערזעצונגען אין ענגליש. די האנד= שריפטען און איבערזעצונגען זיינען פון ש. ר.



ספר יצירה
BOOK of CREATION

Chapter I

irty two mysterious ways of wisdom did the Lord of , Elohi of Israel, the living Elohim, King of the Universe n and create his Universe. He did it in three forms of ssion: Numbers, Letters and Sounds. (Words).

are the inaffable Sephiroth, twenty two letters are the dation. Three Mothers, Seven double and twelve si= e are the letters. The Sephiroth are ten, as there are fingers against five, so a covenant is concluded ord of mouth and circumcision of flesh.

are the number of the Sephiroth. Ten and not nine. and not eleven. Understand this wisdom and appreh= this perception. Search the Light of it, restore the to its Creator and replace Him to His throne.

en Sephiroth have ten regions bound to them with= limit. Infinity is the begining and infinity is their ng. Infinity of good and evil, endless in height and h, boundless in the East and the West, to the North South. And the Lord the only God, the trusty King over them from His seat in all eternity.

inaffable Sephiroth have the appearance of a flash of ning, their origin and goal are infinite. His word is em as they rush forth and as they return they haste in a whirwind. And when they return they fall before hrone prostrate in adoration.

Sephiroth are there. Their ending is like their begining d and arising as if from a burning coal. Know-the is One and there is none and no second beside Him: number canst thou count before One?

are the Sephiroth. Seal up thy lips not to speak of them, thy heart not to think of them. And if thy thoughts pe thee-bring them back to thy control, as it is wri= "running and returning," and hence was the Co= nt closed.

en Sephiroth carry ten numbers:
: The spirit of the living Elohim, blessed, and more than d be his name. The Voice, the Spirit and the World this is Holy. one.
nd: From the spirit He made air and formed it into twe= vo sounds-letters: Three mothers, Seven doubles and e simple.
: From the air He made the waters and from the shap= nd void made mire and clay, and designed surfaces them and formed the material foundation.
rth: He made fire from water and built for Himself a e of Glory with the holy animals and ministering Angels. three He completed His dwelling, as it is written: He, who th His Angels, Spirits and ministers a flaming fire. He ted three letters from among the simple ones and for= them into a great name I H V, and sealed with them niverse in six extentions.

: He looked above and sealed the height with IHV.
: He looked below and sealed the depth with IVH.
nth: He looked forward ▭ and sealed the East with HIV.
th: He looked backward and sealed the West with HVI.
h: He looked to the right and sealed the South with VIH.
h: He looked to the left and sealed the North with VHI.

se are the ten Sephiroth, from them conclude: e is the spirit of Elohim: Water, Fire, Height, Depth, East, West, South and North.

Chapter II

ly two letters are the foundation. Thtee Mothers, Seven les and Twelve Simples.

three Mothers Aleph, Mem, Shin א-מ-ש signify: Water and Fire. Water is silent, Fire is sibilant = Air reconciles the two.

formed the twenty two letters. With them He composed thing that is created and everything that should he= ter be created.

twenty two letters are formed by the voice, impres- upon the air and set in the mouth in five places: he throat, in the mouth, (palate) by the tongue and e lips. A-H-CH-O-א-ה-ח-ע at the throat, G-I-K-Q-ג-י-כ-ק at the palate, D-T-L-N-TH-ד-ט-ל-נ-ת = at the tongue Z-S-TZ-R-SH-ז-ס-צ-ר-ש, at the teths, and at the lips-B-V-M-F. ב-ו-מ-פ.

The twenty two letters, the foundation of all things, He arranged as in a sphere with two hundred and thirty one gates. The ring may be rotating forward or ▭ backward, for good or for evil. If for good-true pleasure comes-if for evil-nothing but pain.

This is how He combined letters:
Aleph (א) with all and all with Aleph.
Beth (ב) with all and all with Beth.
Gimel (ג) with all and all with Gimel.
And so with all. Hence they go though the two= hundred and thirty one gates of knowledge.

From the none existent He made somethings, all forms of speech and everything else that has been created. From emptyness He made the material world, and from the innert earth He brought forth life.

He hammered vast columns out of intangible air, and by the power of His Name created everything that is. And all that is a proof that the twenty two letters are all parts of one body.

Chapter III

The three Mothers A-M-SH (א-מ-ש) provide foundation for all other sounds and letters. They resemble a balance- on one side the guilty on the other the purified, for the Aleph, which is air, stands like a tongue of peace be= tween them. The three Mothers Aleph-Mem and Shin are a great mystery, precious, recondite and sealed with six seals, and from them proceed air, fire and water, active and passive forces. The three Mothers Aleph, Mem and Shin, the foundation of all, produced three Fathers, and from these have decended all generations, and all things. The three Mothers Aleph, Mem, Shin: The heavens were produced from fire, the earth from water, the air from spirit conciliator bet= ween the two-fire and water.

The three Mothers Aleph, Mem, Shin, Fire, Water and Air are also visible in the year. From the fire comes the heat, from the water-the cold, and from the air the temperate state, again a mediator between them. The three Mothers Aleph, Mem, Shin, that is- fire, water, air-are also in man: Head, Belly and Chest. Head is formed fire, Belly from water and the Chest from air, a mediator between the two.

These three Mothers He produced and sealed as the three Mothers of the universe, the year and man, both male and female. He caused the Aleph to reign the air, crowned, combined it with others and sealed it as air in the world, as the climate of the year and as the breath in man. The male with Aleph, Mem, Shin: The female with Shin, Mem, Aleph.

He caused the Mem to reign the waters, crowned it, combined it with others and formed the earth, cold of the Year, belly in man, male and female. Male with Mem, Aleph, Shin, female-Mem, Shin, Aleph.

He caused the Shin to reign the fire, crowned it, com= bined with others, sealed with it the heavens, heat of the Year and the head of man, male and female.

Chapter IV

The seven double letters: Beth, Gimel, Daled, Koph, Peh, Resh and Tov. (ב-ג-ד-כ-פ-ר-ת) have two sou= nds with them. They are symbols of Life, Peace, Wis= dom, Riches, Grace, Fertility and Power. The two sounds of each letter are the hard and soft, by str= ong and light breathing. They are called double because they present contrasts: Life and death, Peace and war, Wisdom and folly, Riches and Poverty, Grace and Ugliness, Fertility and Bareness, Power and Servitude.

The seven double letters indicate seven localities: Above, Below, East, West, South, North and the Holy Pa= lace in the center sustaining them all. These seven double letters He designed, made and combined, for= med with them the planets of the world, the days of weeks, and the gates of the soul in Man. From the Seven He produced the Seven Heavens, the Seven Earths, and the Seven Sabbaths. Because of this He loved and blessed the number Seven more than others un= der all heavens.

Two letters produce two houses, from three letters-six houses, from four-twenty four, from five-one hun= dred and twenty, six form seven hundred and twenty, seven form five thousand and forty. Beyond this numbers increase so much that the mouth cannot utter, not the ear perceive.

Now behold: the stars and planets of our World, they are seven: the Sun, Venus, Mercury, Moon, Saturn, Jupiter and Mars. Seven are also the days of Cre= ation, and seven are the gateways to the soul of man: two eyes, two ears, two nostrils and the mouth:

So with them is performed: The seven heavens, the seven earths, seven periods of time. Because of that He preferred the number seven to all things under heavens.

Chapter V

Twelve simple letters-Heh, Vau, Zain, Cheth, Yod, Lamed, Nun, Samech, Oin, Tzadik and Qoph. (ה-ו-ז-ח-ט-י-ל-נ-ס-ע-צ-ק) they are indicating: sight, hea- ring, smell, Speech, taste, sexual love, work, move= ment, anger, mirth imagination and sleep.

They are also showing twelve directions in space: North-East, South-East, the East above, the East- below, the North above, the North below, the South- West, the North-West, the West above, the West be= low, the South above, the South below. They stretch out into infinity, and are the Arms of the Universe.

The twelve simple letters He designed and combined, form the Zodiac, whose signs are: Teth, Shin, Tou, Sa= mech, Aleph, Beth, Mem, Oin, Qoph, Gimel, Resh and Da= led. The twelve are also the month of the Year: Nisan, Yiar, Sivan, Tamuz, Ab, Elul, Tishri, Hesvan, Kislev, Tebet, Sabat and Adar.

Twelve are also the organs of living creatures: two han= ds, two feet, two kidneys, the spleen, liver, gall, intim= ate organs, stomach and intestines. He made and arranged them as in order of warfare, but they are also made by Elohim to be one from the region of the other.

Behold now: these are the twenty two letters from which the living Elohim, the Dweller in eternity, for= med and establised all things. High and Holy be His Name.

Chapter VI

Theee Fathers and their generations, seven conquerors and their armies, twelve bounderies of the Universe, o this the world, Year and Man are faithful witnesse

The twelve, the seven and the three with their reg ons, above the celestial Dragon T-L-I-and below th world and the heart of man. The three are Wate Air and Fire. Fire above, Water below, and Air- mediator between them. Mem is mute, Shin is sibilant and Aleph is the mediator, like a friend placed between them.

The celestial Dragon-Zodiac T-L-I-(תלי) in the Unive is like a King upon his throne. The changes of th year is like a King ruling over his domain; the heart of Man is like a King in warfare. Moreo er-He made all things one from the other. Elohim set good over evil, made good things from good, evil things from evil. With the good He tested the Evil, and with the Evil He tries the good. Happines is the lot of the good, and misery of the wicked.

Three is One, who stands alone. Seven is divided three against three with one standing between the triads. Twelve stand as if in warfare, three are fr ends, three enemies, three life givers, the destroy ers. The three friends are: heart, ears and mou the three enemies are: liver, gall and tongue, a God, the trusted King, ruling over them.

One above three
Three above seven
and Seven above twelve, all
connected one with the other.

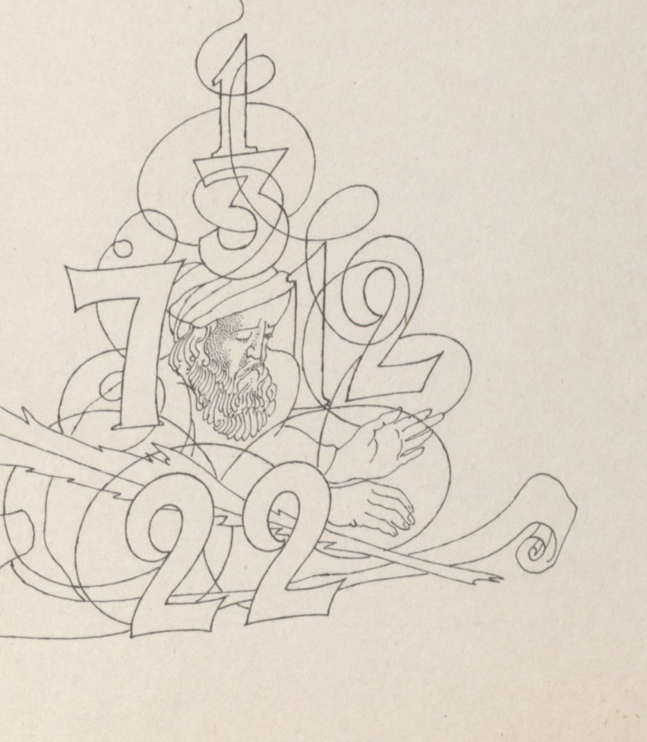
And when Abraham, our father, perceived and un derstood, had taken down and engraved it all. The Lord in High revealed Himself to him and ca led him His beloved and closed a covenant wit him and his seed.

And Abraham had faith in the Lord. And He made a covenant as between the ten toes of the feet, that is the circumcision; and as between the ten fingers of the hand, that is the tongue.

And He formed the twenty two letters into spe ech and unveiled to him His secrets. He let th letters soak in Water, burn in Fire and sway though the Air. He let them shine in the seve Stars and in the twelve signs of the Zodiac.

END OF THE
BOOK of CREATION

The translation into English is made from two Hebrew versions and also two quite different English tran lations; One by Wynn Westcott, the other by Knut Stenring





Rabbi Akiba ben Joseph, Rachel his wife, Bar Cochba, and the Roman King, Hadrian.

Rabbi Akiba ben Joseph

The legend tells us about Rabbi Akiba, the possible author of Sefer Yetzirah, that
he had grown up a humble shepherd to a flock of a rich man in Jerusalem. One
day he saw the lovely daughter of his master, Rachel, and dared to fall in love
and aspire to marry her. Against the will of her father she became his wife and
induced him to devote his life to study and learning. And so, because of
her, the ignorant youth became one of the greatest teachers in Israel. He also
was a great Jewish patriot. It was the time when the Roman King Hadrian de-
cided to make an end to Jewish religion, state and to the spirit of rebellion
still alive in this people. It was known to the Roman oppressor that Akiba
called Bar Cochba "the Messiah", "the Deliverer", and had urged the Jews to
revolt against Rome with Bar Cochba as the leader. For this and for his
devotion to the Torah, and for his mystical teaching Akiba was condemned
to die together with others (עשרה הרוגי מלכות) the death of a martyr.

His sayings, interpretations of the law and teachings are many, but
at present we are concerned with his thoughts as embodied in this Sefer
Yetzirah. Rabbi Akiba was believed to know the mystic significance of the
letters which constitute the Holy Name. But it should only be accesible to
very pious. Therefore the concise and obscure style of its writing. Ne-
vertheles some would say that this little book had greater influence on the
development of the Jewish mind then any other book after the Talmud.

The basic Ideas of this book are, so to say, philological, that is the 22
letters of the Hebrew Alphabet, with reference to their pronounciation.
No sound can be produced without the mouth and the assistance of its
five organs: in the throat, on the palate of the mouth, the tongue, lips
and teets. All letters are in three groups, the three Mothers, ש,מ,א
Alef, Mem, Shin signify: air, water and fire.
The seven doubles ת,ר,פ,כ,ד,ג,ב Beth, Gimel, Daled, Koph, Peh, Resh, Tov,
are symbols of life, peace, wisdom, riches, grace, fertility and power.
The twelve simple letters are: ה,ו,ז,ח,ט,י,ל,נ,ס,ע,צ,ק Heh, Vau, Zain, Cheth,
Teth, Yod Lamed, Nun, Samech, Oin, Tzadik, Quph, indicate: sight, hearing, smell,
speech, taste, sexual love, work, movement, anger, mirth, imagination and sleep.
And combinations of them all make the universe. Akiba also knew
the mystery of numbers: One is above three, three above seven, seven above
twelve, but all are in the One. Seven are the gateways to the soul, 32 the ways
of wisdom. The sphere's gates are 231. Two letters produce two houses —
three produce six, four–24, 5–120, 6–720, 7–540 ....
There is one, nothing is less, seven is divided, twelve is like in a warfare,
but all is in One, the Creator; Out of Him emanate ten Sephiroth, through
them the Creator manifests Himself. But their end is in their begining, their
begining in their end, as the flame is related to the coal, so are they to the
Creator, the Ein-Sof. They are beyond our understanding... "Close your mo-
uth lest it speaks, and your heart lest it thinks"...
Akiba knew the doctrine of Sephiroth. He added to it the word (בלימה)
"Blimah" which may mean many things: endless, abstract, or closed, ineffable,
or absolute, or Nothing, that Mystical Nothing to which later Kabbalists
arrived in their craving for understanding. Akiba also knew space, time,
seasons, heaven with stars and planets, names of Angels and the Living
Elohim. All that is indicated in the Sefer Yetzirah, and much, much more...



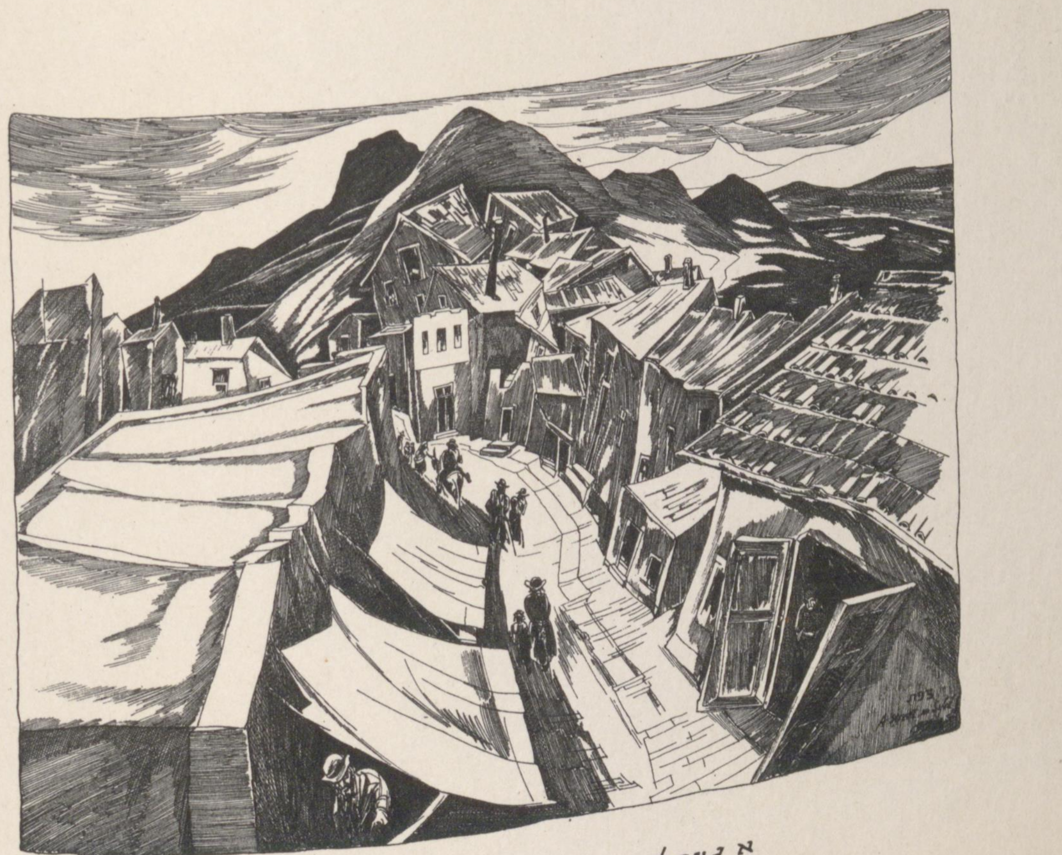
פרדס

תנו רבנן: ארבעה נכנסו לפרדס: בן-עזאי בן-זומא, אלישע בן אבויה (אחר), רב עקיבא. בן עזאי הציץ ומת. בן זומא הציץ ונפגע. אלישע בן אבויה קיצץ בנטיעות. רב עקיבא נכנס בשלום ויצא בשלום.

אין פרדס (די ראשי-תיבות פון: פְּשַט, רֶמֶז, דְרוּש, סוד) דעם מיסטישן גאָרטן פון דער העכסטער דערקענטעניש פון בורא העולם, זיינען אריין פיר תנאים: בן עזאי, בן זומא, אלישע בן אבויה און רב עקיבא. בן עזאי האט א בליק געטאָן און איז געפאַלן טויט. בן זומא האט א בליק געטאָן און איז צעמישט געוואָרן. אלישע בן אבויה האט אָנגעהויבן אונטערצוהאַקן די פלאנצן און איז געוואָרן אן אפיקורס. בלויז רב עקיבא אליין איז אריין בשלום און איז ארויס בשלום.

PARDES

Pardes is the symbolic and mystical Garden in Kabbalah, containing the supreme knowledge of the Creator and creation. It requires great courage to enter the Garden. There are four methods of inquiry indicated in the four (פרדס) letters. Peh (פ) stands for Pshat (פְּשַט), that is, plain meaning. Resh (ר) stands for Remez (רֶמֶז), that is, intimation, a hint, or wink. Daled (ד) stands for Drush (דרוש), that is, allegory. And Samech (ס) stands for Sod (סוד), that is, Mystery. The legend tells that four Tanaim entered the Garden: Rabbi Ben Azai, Ben Zoma, Elisha ben Avuah and Rabbi Akiba. Ben Azai gazed at the Garden and died. Ben Zoma looked at it and lost his senses. Elisha ben Avuah began to cut the trees down and became a heretic. Only Rabbi Akiba entered in peace and left the Garden in peace.



A street in Safed. א גאַס אין צפת



Abraham
Ben Samuel
Abulafia

The life-story of this man, adventurer, writer and mystic, the central figure of the prophetic school in Kabbalah reads this way: Born in Spain in the year 1240, he learned from his father the Bible, Mishnah and Talmud, but lost him at the age of 18. Soon the young Abulafia started his restless life of adventure. He left Spain for the East to discover the hidden river Sambatian, but disorders in the near East forced him to return to Italy and Greece, where he spent about ten years of his young life diligently studying philosophy in general and the writings of Maimonides in particular. At the same time he was forming his own mystical theory and living it. He was deeply occupied with the Kabbalistic teachings of his time, and when he was back in Spain about the year 1270, he completely gave himself to the study of Sefer Yetzirah, the book of Creation, to mystical contemplations and writings. By the age of 30 he was already the author of many manuscripts and of a school in Kabbalah we now call Prophetic or Ecstatic.

He claimed to have obtained the knowledge of the secret Name of the hidden God. He travelled through Spain teaching and preaching his doctrine, but in 1274 he left that country for a life of adventure in Italy and Greece. He attracted disciples and wrote under the names of Raziel and Zechariah. In the year of 1280 he undertook a most fantastic and dangerous task. He went to Rome to step before the Pope, Nicolas III, to plead in the name of God for the oppressed people of Israel. It seems he had Messianic ideas received by words of another mystic, that when the end of time arrives Messiah will come and step before the Pope and command him to liberate His people.

Abulafia tells how this adventure ended. When the Pope heard of Abulafia's intentions he ordered him arrested and burned as soon as he arrived in Rome. Abulafia paid no attention to this, but went fearlessly deeper into mystical meditations and preparations. When he entered the city he learned that the Pope had died suddenly in the night. Abulafia was arrested, held in prison for twenty-eight days and then set free.

After that Abulafia wandered through Italy for a number of years, completed many manuscripts, taught many disciples his personal kind of Kabbalism, against those of his contemporaries, criticizing them for their excessive symbolism and lack of personal mystical experience. He was advancing a doctrine of ecstatic and prophetic inspiration.

The end of his days are obscure. The date of his death is not known. He left behind him quite a good number of writings, and a system of considerable importance and influence upon the development of Jewish mysticism.





The vision of God's throne-chariot (the Merkabah) in the first chapter of Ezekiel(יחזקאל)

Prof. Gershom G. Scholem in his work on Jewish mysticism summed it up by saying that it is a characteristic mixture of emotionalism and rationalism . . . "To unseal the soul, to untie the knots that bind it" such are Abulafia's words. To unlock the inner forces, and return the soul from multiplicity to its original unity. There is a dam that keeps the soul confined to the borders of human experience and prevents it from recognizing the Divine. But why is the soul limited? "Because," says Abulafia, "the ordinary daily life fills up our consciousness with things finite and keeps it in its limits. The problem is how to open the gates into the infinite? The way to that would be to concentrate our mind upon things other than concrete and sensual, . . . on things abstract and spiritual."

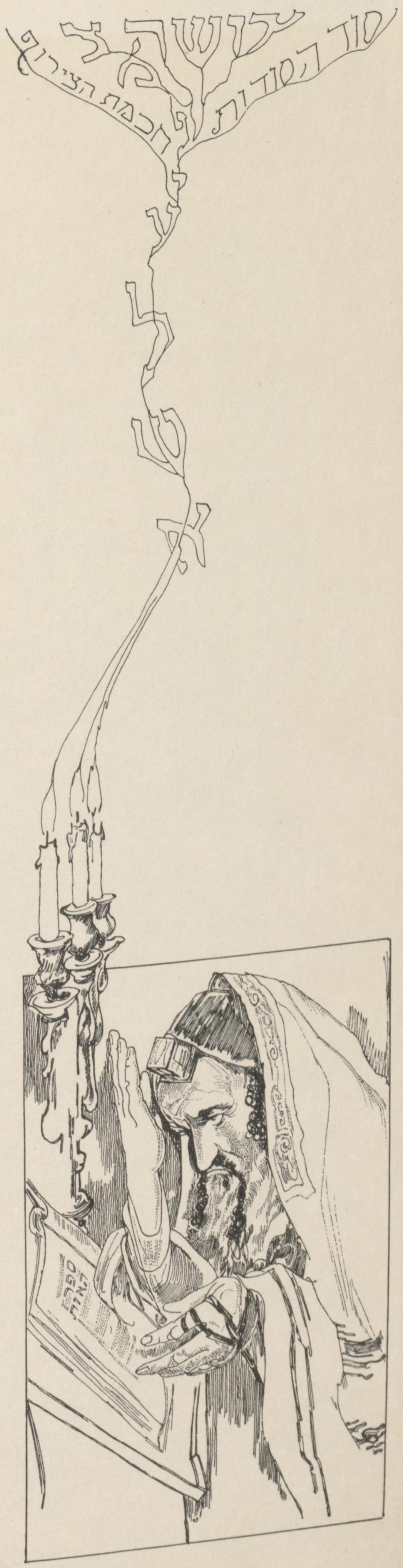
In his search and meditation over such matters Abraham Abulafia came upon the Hebrew Alphabeth, the twenty-two letters, their combinations and possible meanings. His meditation was so intense as to reach the name of God, the Ein Sof, which is the path to true mystical ecstasy.

Abulafia developed a peculiar discipline — "Hokhmath Ha-Tseruf," that is — the science of letter-combinations.

Combined letters don't have to be of a special meaning, because in the deepest sense they must and do have a meaning. Letters, all letters, single or combined, are part of God's secret Name and they all lead to the knowledge of it through meditation upon them. In fact, the more obscure the meaning seems to be, the better it serves as material for pure thinking and contemplation, disturbed less by connection to practical things. To Abulafia and his school in the Kabbalah the highest and purest prayer to the Almighty would be not a prayer of the Siddur, Tehilim or Machsir, but the Alphabeth, because it is the presentation of the world back to its Creator, who created it by the Alphabeth.

The meditation upon the letters of the Alphabeth is a discipline for a new state of consciousness similar to the one created by music. In fact the whole process resembles music, but instead of combining notes one combines letters. Combines and listens through the ears of his soul to the pleasant and elevating sensation of the composition. From the ear it goes to the heart, from there to the spleen . . . from emotion to intellectual ecstasy, and further, and higher to the sublimest delight, — the knowledge of God.

In his book of combinations, Abulafia offers a systematic guide to the theory and practice of letter-musical compositions, combinations, articulations and permutations needed for the so-called mystical logic. The form of letters, their spiritual forms, as he calls them, their numerical value, gematria, leading to names of the same numerical values, and to "jumping" and "skipping," from one thought to another, seemingly disconnected, but resulting in a rich pattern of associations, in great symphonic compositions.





When you intend to approach the Creator...

Abulafia and his disciples have described the method and manner, preparation and conduct of an attempt to approach a unity with the Ein-Sof. This is approximately how it is related:

When you intend to approach the Creator, make yourself ready by cleaning your body and soul. The body — don't overload it with food and drink, the soul — purify and pacify the mind by eliminating disturbing and aggravating thoughts. Choose a house away from noise, and none should hear your voice. Select, if you can, the hour of the night when you prepare yourself for the Creator to reveal His Name or face to you . . . Put on white clothes, the symbol of purity, and have Talit and Tefillin on you. Kindle many lights, so that it is very bright all around you. Sing a few Psalms in a melodious manner and voice so that you enter into a mood of receiving Him with gladness and joy. Then take pen, ink and spread paper before you and begin to write letters, a few or many, single or in combinations until your heart gets warm. Think of their meanings that are hidden and could reveal themselves to you. Watch their movements and see how you are being moved by them. And when you are all deep, high and centered upon that, try to see if they don't combine in the Sacred Name, or in the names of His Angels. Ponder over the whole and over the details, see it as in a dream that is being dreamed to you and for you.

You may notice then that a part of you steps out of you, faces you and talks to you, telling things to you about you, as if teaching you how to know yourself. You will at the same time notice that the letters you wrote on the paper before you, separate themselves from the paper and float in the air forming new groupings, new designs. You may see that they shape themselves into the tree of life . . . that the three letters Shin, Daled and Yod hold together in the Name of Shadai . . . you also may see the word Onechi אנכי . You may see spheres reaching the Ein-Sof — spheres of Atziloth, Briah, Yetzirah, Assiah. When all this is happening to you a strong trembling begins to shake all the limbs of your body. Prophet Elijah may appear to you . . . You may begin to feel that words are being put upon your lips, seemingly senseless, as if you were losing your mind, but actually of great wisdom like the prophesies of the great prophets of old. You also feel that you would be ready to die, since you have experienced the supremest joy . . . but then again you are also aware that you have gone far enough and that you had better return. Then you rise, eat and drink a little, refresh yourself, restore yourself for another time when you feel the urge again to approach God who loved you.





Sabbaths for rest—holidays for joy

Such was, very briefly told, the story of the school in Kabbalah whose main prophet was Abraham ben Samuel Abulafia. His dream was to find a way to God, to the mystery of His Name and those of His Angels. All that not for personal gain or power, but only "Lishmo", that is for the sake of knowing God. The way to that was meditation, reaching the state of visionary power, so as to be able to see and relate the way the prophets of old have done.

Abulafia had many disciples. Joseph Gikatila was his best. He was his friend and pupil. They all studied and learned, taught others, wrote short and long treatises, but all of them were careful not to reveal the technic of practical mysticism bordering on magic to wider circles in fear that the power thus obtained would be used as black magic by the uncalled and unworthy. Their writings therefore were not meant to be popular. They are often obscure, kept unpublished, unsigned and known only to a very limited circle of adepts.



Abulafia had many disciples. Joseph Gikatila was his best. He was his friend and pupil.



THE ZOHAR, ITS AUTHOR AND TEACHING

During Abulafia's lifetime and activities in Spain, about the year 1275, a book was written that was destined to become the central pillar of the Kabbalah, namely — the Zohar, the Book of Splendor. And because it happened at the time of Abulafia, an opinion was expressed that he might have been its author. This is now generally declared to be a total impossibility, since the basic ideas of the book and of the man are far apart.

Although the Zohar was written as early as 1275 it took about two centuries to bring it to the position of importance almost equal to that of the Bible and the Talmud in Jewish religious literature. It is a monumental work, consisting of five heavy volumes, just the opposite of the diminutive Sefer Yetzirah, the Book of Creation.

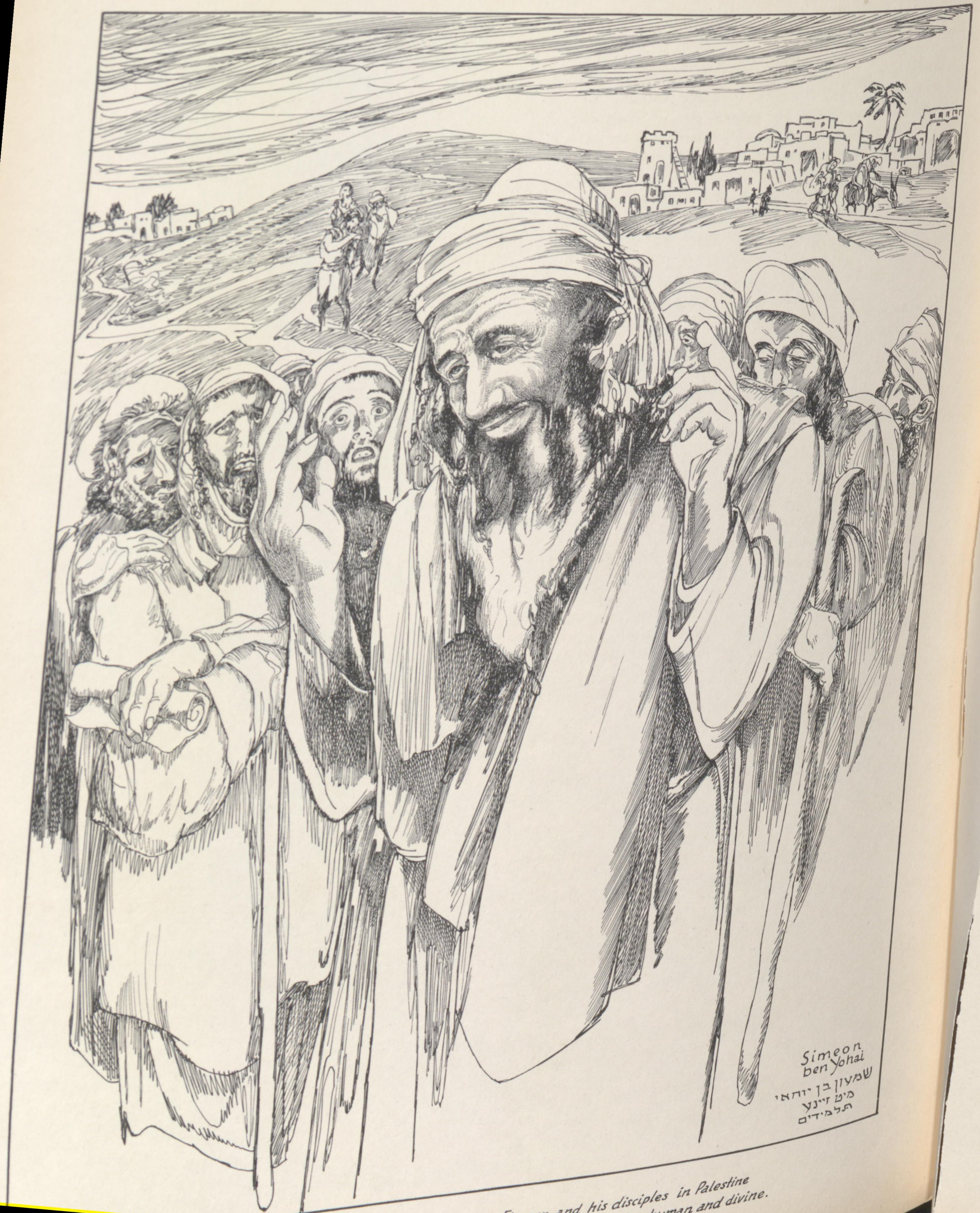
The five volumes of the Zohar correspond to the five books of Moses. It may be considered as another commentary upon it, as it follows the names of the Bible's five books and the names of its chapters. It is that and much more. It is a mystical interpretation and conception of creation and its Creator. It is a Jewish Theosophy.

The name of Moses de Leon is offered as the author of the Zohar. There are violent opponents to this conception, but also ardent proponents. One of them is Prof. Scholem, who propounds it with much convincing power and research. He supplies me with the right and reason to consider Moses de Leon as the author of the Zohar, and not, let us say, Simeon Ben Yohai, its chief protagonist. I will therefore permit myself to relate his life story, and submit a conception of his portrait in a pen drawing. There is no authentic portrait of him in existence, nor of any other of the teachers in Kabbalah; none that I know.

Moses de Leon was born about the year 1240 in Spain. As a young man he was attracted very much by the work of Maimonides "Guide for the Perplexed." He was probably a man of means since he could afford to pay for a copy of this large book ordered specially for him, a fact evidenced by the inscription: "For the Maskil Rabbi Moses de Leon".



The years between 1264 and 1286 were probably devoted to intense study and development into mysticism and then to the writing of his colossal book, the Zohar. In this period of his life he met Joseph Gikatila, friend and disciple of Abulafia; through this acquaintance they were probably mutually influenced: Moses de Leon by some ideas of Prophetic Kabbalism, the doctrine of letters. In exchange the cosmogonical ideas of Moses de Leon, the conception of emanation and Sephiroth caused changes in the writings of Gikatila.



Simeon with his son Eleazar and his disciples in Palestine
discoursing with them things human and divine.

The attribution of the authorship of the Zohar to Moses de Leon aroused disagreement because of the language of the book which was written part in aramaic and part in Hebrew. Besides the style is not even and puzzling: It is related in the name of Simeon ben Yohai and his disciples while wandering through cities and places and discussing on their way all possible problems. Besides the book suggests an anthology of many writings on many subjects.

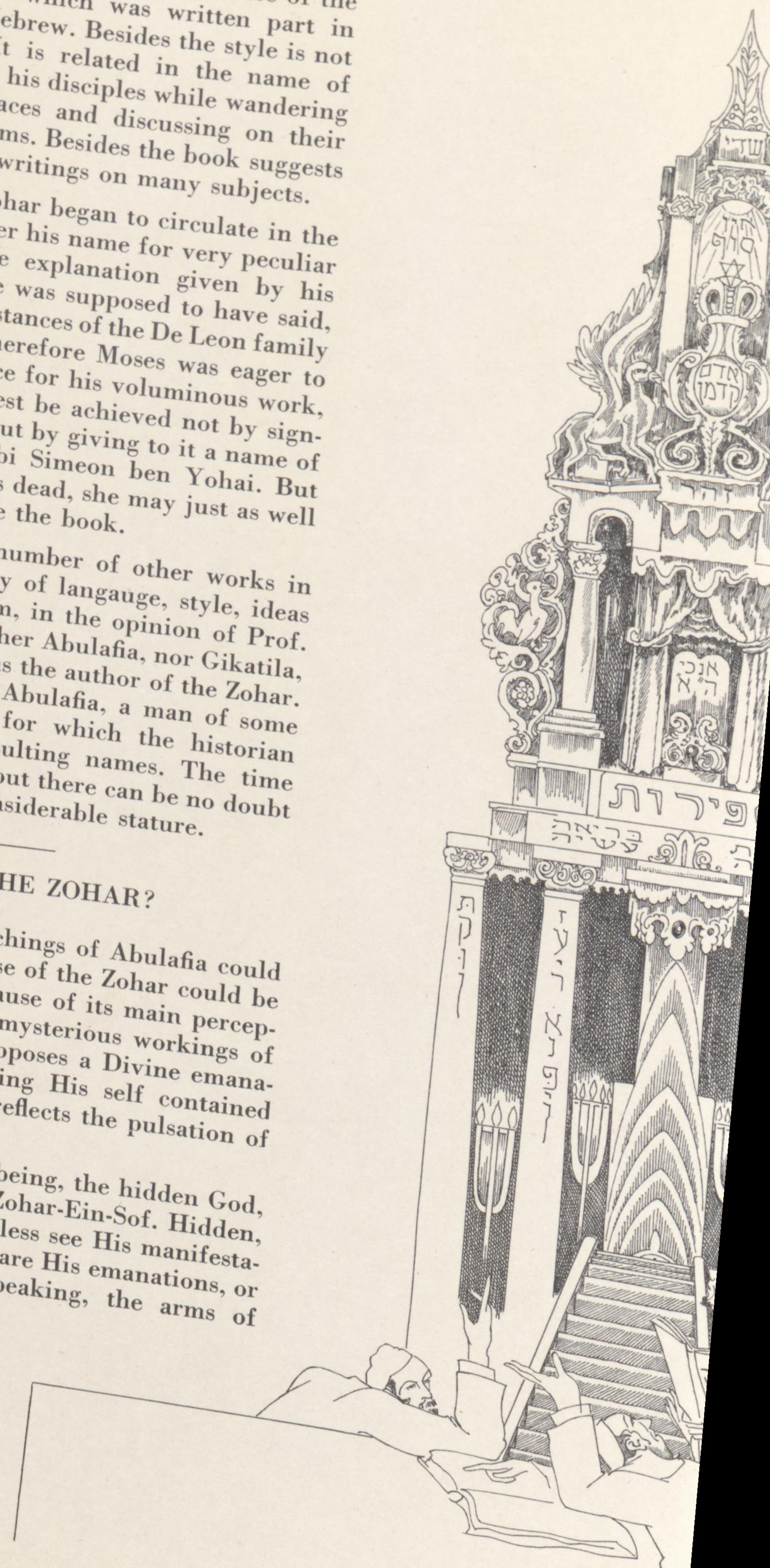
The first copy of the Zohar began to circulate in the year 1293, but not under his name for very peculiar reasons, if we take the explanation given by his widow as authentic. She was supposed to have said, that the material circumstances of the De Leon family was not so good, and therefore Moses was eager to get the best possible price for his voluminous work, so he thought it could best be achieved not by signing his own name to it, but by giving to it a name of an ancient sage — Rabbi Simeon ben Yohai. But now, since her husband is dead, she may just as well tell the fact that he wrote the book.

Moses de Leon wrote a number of other works in Hebrew and the similarity of langauge, style, ideas and even mistakes confirm, in the opinion of Prof. Scholem, the fact that neither Abulafia, nor Gikatila, nor Simeon Ben Yohai, was the author of the Zohar. It seems that he was like Abulafia, a man of some adventurous inclinations, for which the historian Graetz calls him very insulting names. The time of his death is not certain, but there can be no doubt that he was a genius of considerable stature.

WHAT IS IN THE ZOHAR?

While the mystical teachings of Abulafia could be called the Prophetic, those of the Zohar could be termed the Theosophic, because of its main perception and description of the mysterious workings of Divinity. "Theosophy presupposes a Divine emanation whereby God abandoning His self contained repose, enters creation that reflects the pulsation of His Divine Life."

This divinity, the innermost being, the hidden God, the infinite, is called by the Zohar-Ein-Sof. Hidden, as the Ein-Sof is, we nevertheless see His manifestations around and in us. These are His emanations, or Sephiroth, Metaphorically speaking, the arms of the Ein-Sof.





Atziluth (Will, Ratzon (רצון) Briah, Yetzirah, Assiah, (see pages 28-30)

They are ten rays of light by which through endless vibrations, combinations, and activations they form the universe. They are not something apart from the Creator, they are pulsations of His life. They are not secondary stages of His being, they are just like the flame of a burning coal. The terms light, or flame, so often used here, should not be taken as actually visible light and fire, but only as a manner of expression, only as a symbolic way of speech. The same is true about the names given to the ten Sephiroth — they don't exactly contain the literal meaning of the words, they rather indicate some intensity, or degree of emanation.

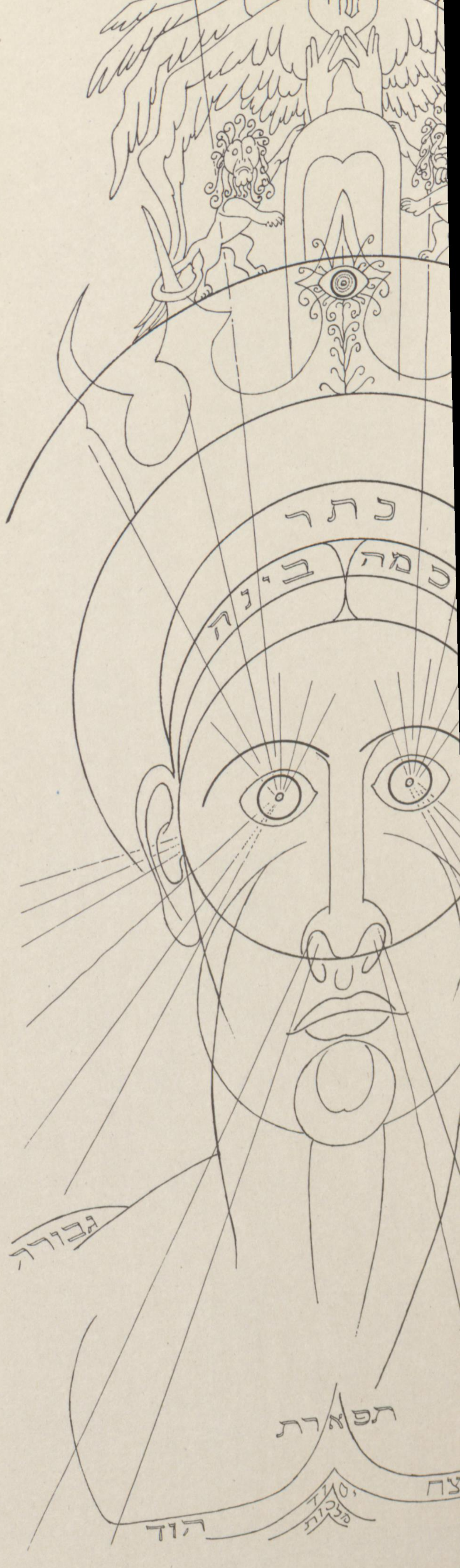
The ten names of the Sephiroth are: (1) Kesser (crown) (which is also Daas-Knowledge); (2) Chochmach (wisdom); (3) Binah (intelligence); (4) Chesed (mercy); (5) Gevurah (judicial power); (6) Tiferes (beauty); (7) Netzah (triumph); (8)Hod (glory); (9) Yesod (foundation); (10) Malchus (kingdom, which is also Shekhina).

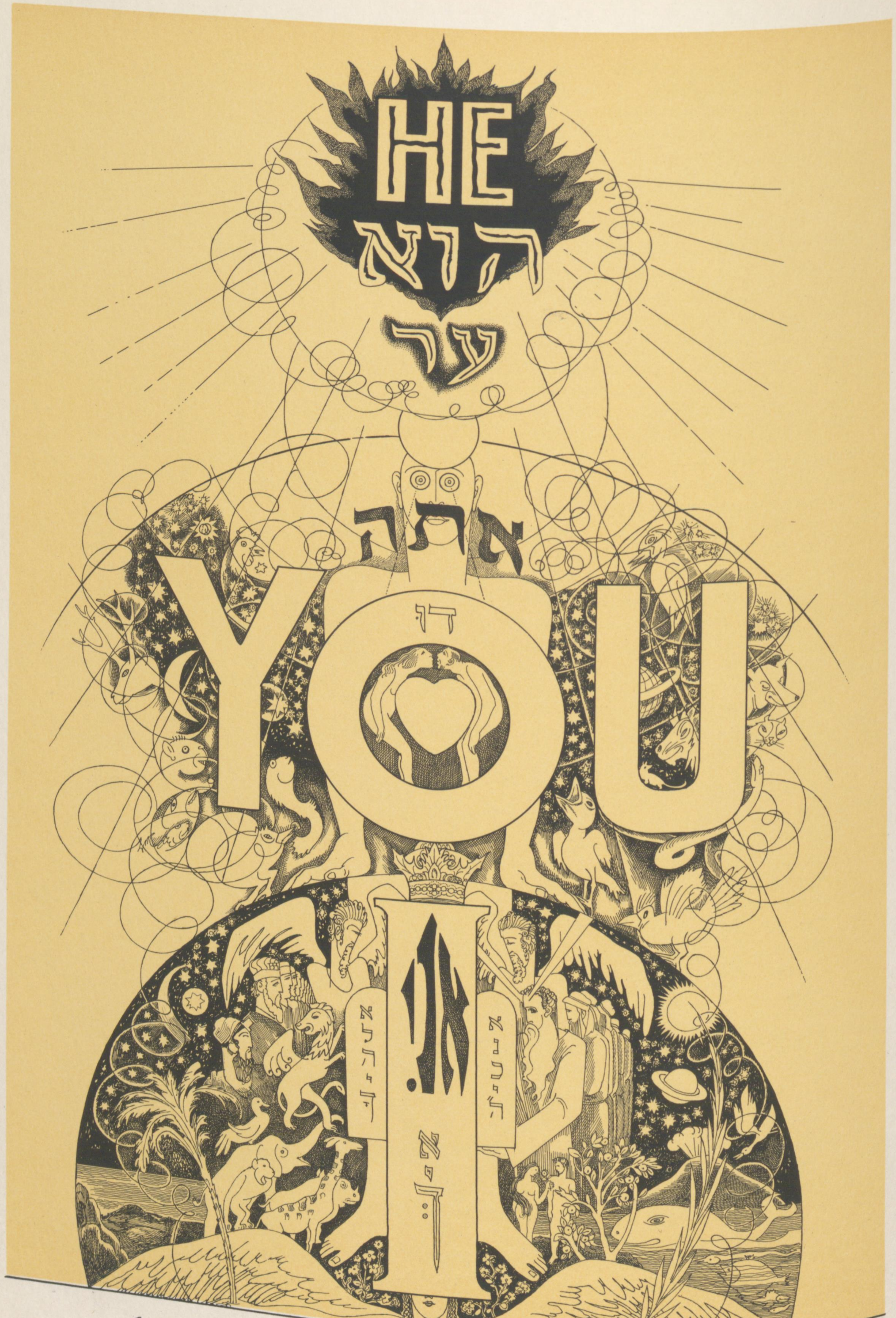
The Sephiroth are arranged and named according to the image of man. Kesser is the head, Chochmah and Binah are the two sides of the brain in the head, Chesed and Gevurah are the two hands, Tiferes, Hod and Netzah, and the rest are the other parts of the body.

That would lead to the conception of Adam Kadmon, the primordial man, not to be understood as Adam Horishon, the first man created at the end of the sixth day of Genesis, and who was created after the idea of Adam Kadmon, the primordial man, that is the image of God, the emanator and Creator, the meaning of the words in Bereshith that God created man in His own image. Adam Kadmon is to be understood as the Ideal-Idea of Creator and Creation, His substance and form. In other words: While the Hidden Ein-Sof has no shape and no form, He carries in His innermost being an image transmitted to man. By that, man becomes the crown of creation and Creator.

Of necessity I must omit the mention of other groupings such as the three pillars of Mercy, Judgment and Compassion. Also the groupings that constitute Partzufim, and others. But I shall for a while dwell upon the four stages everything created, the largest and the smallest, have to pass, and that is first the Atzilah (emanation), second the Briah (creation), third the Yetzirah (formation), and fourth the Assiah (action).

Exercising my prerogative of freedom in interpretation — I am offering an example of the application of those four stages (see my drawing on the page opposite). In place of the first stage, the Atziloth, that is emanation, I place a heart, emanating will, Ratzon, (רצון) desire. This goes into the second





God the Emanator may be appoached by three attitudes: as He, as You and as I.

stage where the will, or desire, finds or meets its subject and through a union with it enters the Briah, that is, an act of creation, or call it conception. This initial act of creation in its turn has to enter Formation, Yetzirah, in this case into a womb where seed and egg — embryo — form a creature-child, who will in due time, after formation, enter into the fourth stage: Assiah — Action, function, work, development into maturity, when again, in due time, there is felt a will and a desire to enter a union, to create, formulate and act . . . and so the process is repeated endlessly.

It seems to me, that in presenting the Theosophy of the Zohar, just as the philosophy of Kabbalah in general, one cannot often enough underline its rich symbolism, in fact its total symbolism, often puzzling, extravagant, even bizarre. Only when you get the full story, the reason and sources of such rich use of symbols, you begin to understand and justify its being. For the Kabbalists, just as for the author of the Zohar, the Torah is a great edifice of symbolism, where every dot, line, letter and word has a far deeper meaning than is seen on their surface. Why, otherwise, would the Torah be of such importance? If its meaning were only that which lies on the surface the Torah would not survive eternity and would not be worth surviving. As to the interpretation of the inner meanings, and their symbols, there are many, in fact as many as there are people and generations of people. That includes eternity. For each man there is a ray of light shining from the Torah, as if the Torah was given and the whole world was created just for him alone.

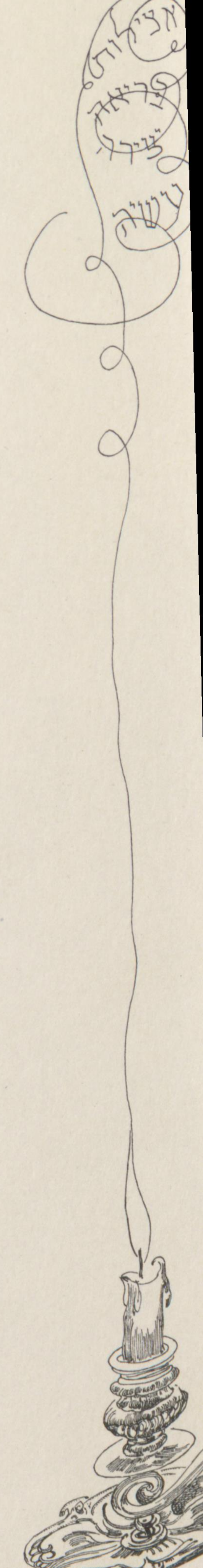
Of the four ways and methods that the Torah can be interpreted: Pardes (פרדס), the Literal (Pshat), the Aggadic (Remez), the Allegorical (Drush), and the Mysterious, (Sod). The last one, the methods of mystery is the most preferred by the author of the Zohar.

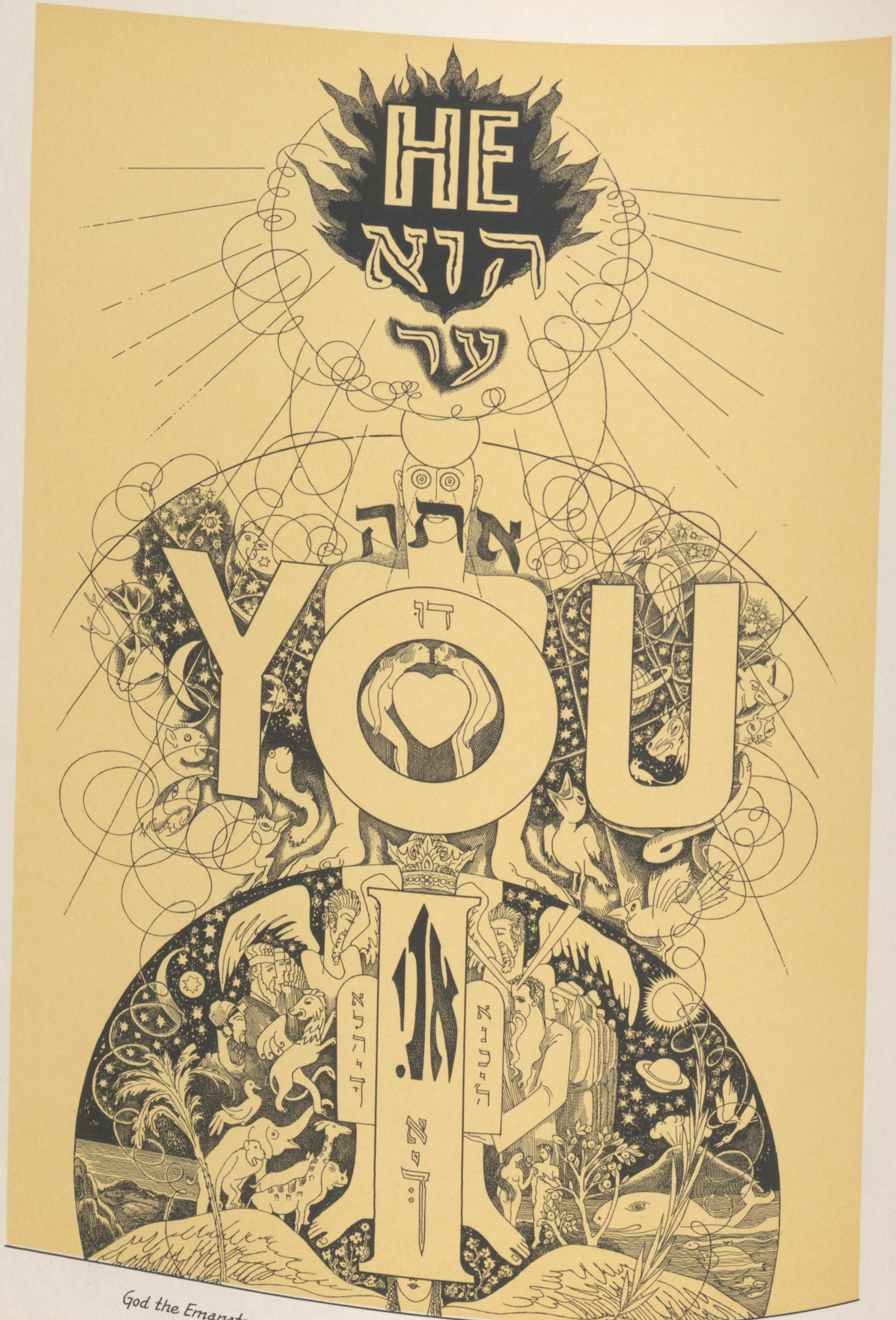
God, the Emanator, may be approached by three attitudes; when the Creator is understood as He, as You and as I. God, the deeply hidden one, just before Bereshith Bara, is understood as *He*. God unfolding in grace and love is then called *You*, and when in fullness, in supremest glory — it is — I.

And when one climbs higher in understanding, or in contemplating — God is so all including, all embracing that you arrive at a very strange concept with the author of the Zohar, to the Mystical Nothing.

Think of it, if you can, — the Absolute all inclusive fullness is equal to Nothing.

The Ein-Sof is just Ein — None.





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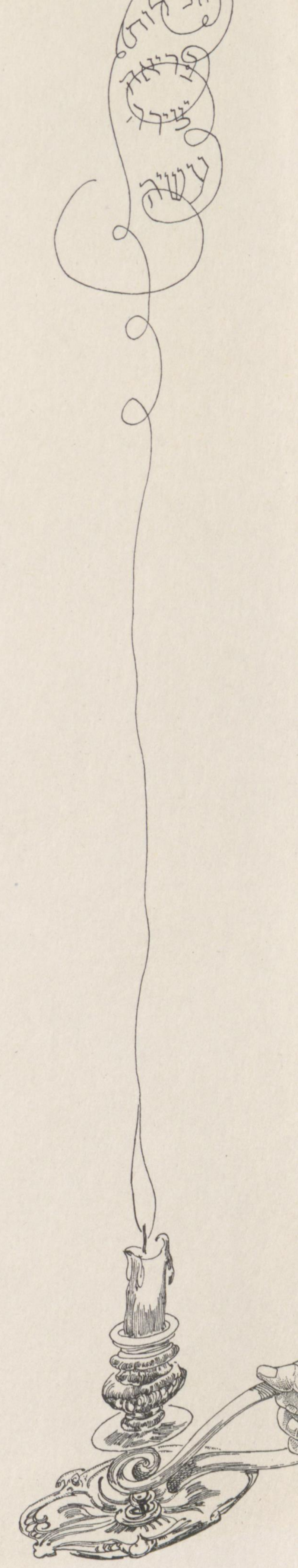
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R. Simeon said: Assuredly in the section of the Shema are hinted the Ten Commandments. There are also ten commandments here corresponding to the other ten. Hence this section is a fundamental portion of the Law. Blessed is he who recites it completely twice daily, since then the Holy Name is fitly sanctified in his mouth. (Zohar V.)



Think of it if you can: God the supremest Partzuf, Person, the Adam Kadmon, the fullest being with whom you are in constant contact and conversation — is just the thinnest concept, just Nothing, a Mystical Nothing.

How can that be understood?

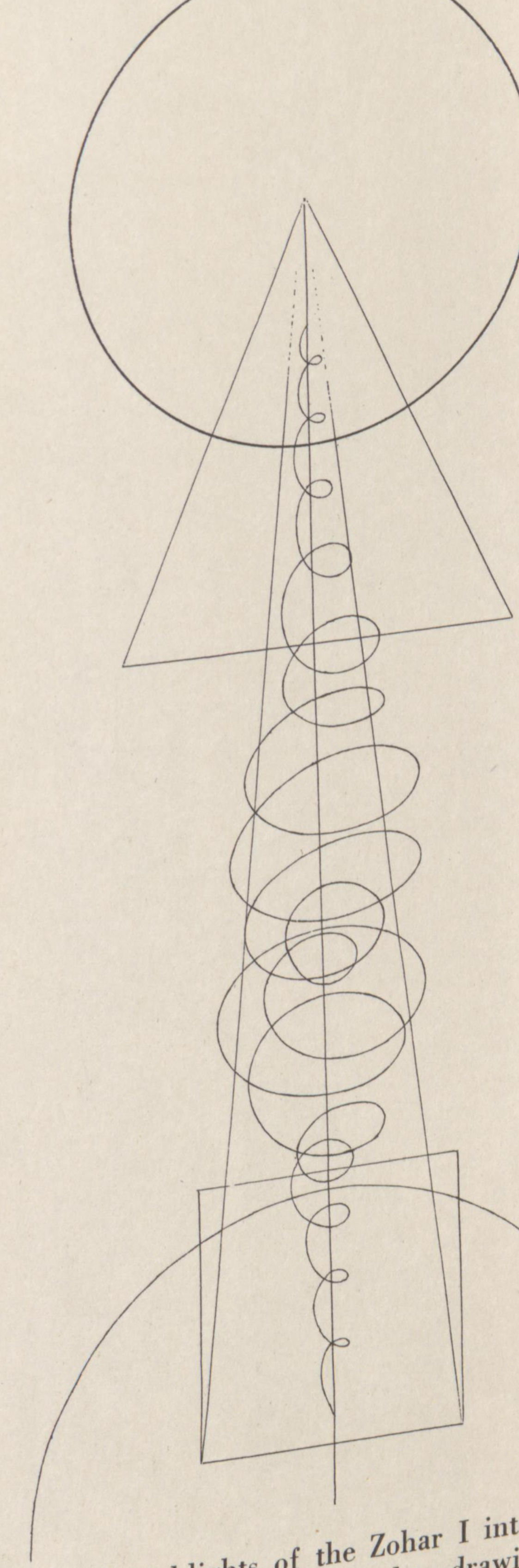
There is a peculiar answer in the Zohar to that riddle, a geometrical answer — the primordial point.

Take a sphere — a circle. There is a point in the center out of which the circle is born. The compass of a designer will tell you that. The circle is there because of that point in the middle. But the point itself is in abstraction, is nothing, just nonexistent, and still is the cause of the creation around it. Here is a case of all and nothing meeting in one, being together because of a mystical, primordial point.

Contemplation goes even one turn further, while dwelling upon the mystery of the very beginning. What is the profoundest meaning of the three words of Bereshith Bara Elohim? (In the beginning created God). And the answer is again bewildering: In the beginning, in the very, very beginning, when God was the hidden Ein-Sof, that mystical Nothing, when He had to emerge to activity and become the Beginner, the Emanator, the Creator, He had to create Himself first of all. And that is how those three words have to be read and understood: Bereshith Bara, in the beginning was created — Elohim — God. The Creator has been created first — Emanated, unfolded . . .

One wonders how does the Kabbalist in his Theosophy arrive at such conceptions of God as Nothing and the same time make Him a very warm, loving, merciful participant in all our human living, with a special care for His people of Israel, to whom He chose to give the Torah and the care of the Shekhina? How Pantheism and intense theism harmonize? The answer to that, the only one I know that could be given is that this is the only way Jewish Mysticism enter into the Jewish mind, stay there and bare fruit. It is highly dialectical, intensely human, and strongly directed by Ahavath Israel, love for the people of Israel.

I know that when I stop right here in my attempt to answer that theological paradox, I will arouse dissatisfaction. To this and to quite a number of other items in the Zohar's Theosophy, as for instance, the theory of Sin and Evil, the nature of the soul in man, the symbolism of sex, the immortality of man and his way to perfection through the law of transmigration — the Gilgul . . . all this I only can refer to the Zohar itself. It is a tremendous store of ideas only comparable to that of the Talmud.



To some highlights of the Zohar I inte[...] pages in this volume, assigned to drawin[...] planatory passages next to them.



How letter Beth received the great gift.

How letter Beth recieved the great gift:

IN the prologue to the Zohar Rab Hamnuna said that when the Holy One, ble=
ssed be He, was about to create the world all the letters presented to Him
in reversed order: The letter Tau (ת) advanced and pleaded: „May it
please Thee, O Lord, to place me first in the creation of the world since I am
the end letter in the word "thruth" Emeth (אמת). The Holy One, blessed be
He, said: "Thou art worthy, but it would not be proper to begin with thee
the creation of the world since thou art also the concluding letter of
death (מת).

The Shin (ש) then came to the front and pleaded: "May it please Thee to begin
with me the creation of the world, since I am the first in Thy name Shaddai (שדי).
HE replied: "Yes, but I may not do that, since you are the first letter in false=
hood, Sheker, (שקר). And for the same reason Koph and Resh (ק-ר) are un=
fitted. Entered the Zadek (צ) and pleaded: "O Lord, may it please Thee to
create the world with me since the sign of Zadikim, the righteous, (צדיקים) begins
with me. But the Lord unswered: "You may not come out in the open, since you cons
letters Nun (נ) and Yod (י) suggesting together the male and female principles.
letter Pe (פ) advanced and pleaded: " Please, O Lord, create the world thro
since I signify redemption Purkana, Peduth. (פורקן-פדע). But the Lord said
resent also sin-Pesha (פשע) Besides your shape is like that of a serpent, with
curled up to his body, symbol of guilt. The letter Ayin (ע) was also refused b
Awon (עון) iniquity, inspite her plea that she stands for Anavah (ענוה) that is-modesty.
The Samekh (ס) pleaded because of Semikah, (סמיכה) supporting. But the Lord said: "
se of you being the supporter—stay where You are, unless things will fall without you.
The Nun (נ) pleaded because she stands for "praised" Nora (נורה) and "feared". But the Lord sai
where the Samekh is because you are the Nofelim (נפלים) she is supporting." The Mem (מ)
cause of being the letter of Melekh (King) מלך. But the Lord said: "I cannot use You for the
cause the world needs a King. Return together with the Lamed (ל) of Melekh, מלך." Th
pleaded because of being God's Glory, Kabod (כבוד). But the Lord said I would not create the
you—since you also stand for destruction (Kelayah) (כליה). The letter Yod (י) made a str
because it is first in the Holy Name. The Lord said to her: "Is it not enough for you, tha
engraved in My Own Name?" (יהוה). The Teth said: "O Lord, let me be the first in creat
I stand for good, Tob, (טוב). And the Lord answered: "Your goodness is hidden with
Besides next to you stands the letter Het (ח), You together would make for sin (חטא).
none of you will take part in the creation. Zain (ז) said: "O Lord, favor me, as I ur
Sabbath, as it is written: Remember (זכור) the day of Sabbath. But the Lord's reply w
Zain, because Zain also means sword, sharp pointed.. It also leads to war. (ו) The
med, saying: I am one of the letters in the Sacred Name. And again the Lord answe
this should be enough for her, and that also goes for the letter Hay (ה).
The Daled (ד) pleaded for the same. To her the Lord said: "You better keep t
Gimel (ג) since Daled stands for Poverty (דלת) and Gimel for Beneficen
you should not be separated.

Then the Beth (ב) approached and said: "O Lord, permit me to be first in creation
since I signify blessing, Brokhuth, (בְּרָכָה) everybody offers to Thee."
To this the Lord said: "With thee, Beth, I will create the world".
The Aleph remained in her place, not psesenting and not pleading. So
the Holy One, blessed be His Name, said:
"Aleph, Aleph, why are you silent?"
To this Aleph said: „Because I saw all letters leaving Thy presence without
success. And besides the letter Beth (ב) received the great gift."
The Lord said then:
"Aleph, Aleph, although I will begin creation with the Beth (ב) you will
still remain first in the order of letters. My unity and oneness should
be expressed through you.
Then the Holy One, blessed be
His Name, created two patterns
of letters:
Braishith Bara. בראשית ברא
begining with Beth, and right after,
two words begining with Aleph א:
Elohim Eth-אלהים את



ISAAC LURIA
with his disciple
HAIM VITAL
of Safed

ISAAC LURIA-ASHKENAZI

(Ari Hakodesh, his life, time and ideas)

For the third great epoch in the story of Jewish Mysticism, the Kabbalah, the scene changes from Spain to Safed in the upper Galilee, a town full of graves and Synagogues. There stands the grave of Simeon ben Yohai, who is the main sage on the pages of the Zohar; There also stands the Synagogue of ARI Ha-Kodesh, the "Holy Lion," a name given by the people to the central figure of the third chapter in Kabbalah, — Isaac Luria.

He was born in 1534 about 40 years after the exile from Spain. He lived a very short life — only 38 years, but it was intensely spiritual and dramatic, full of saintly living and teaching. He was born in Jerusalem of Eastern European parents, but lived in Egypt, where he was absorbed in the study of Mystical teachings until one day, the legend goes, the prophet Elijah appeared to him and advised him to go to Safed to teach and apply all his knowledge to his people, and to do it without delay, since he had a very short life ahead of him.

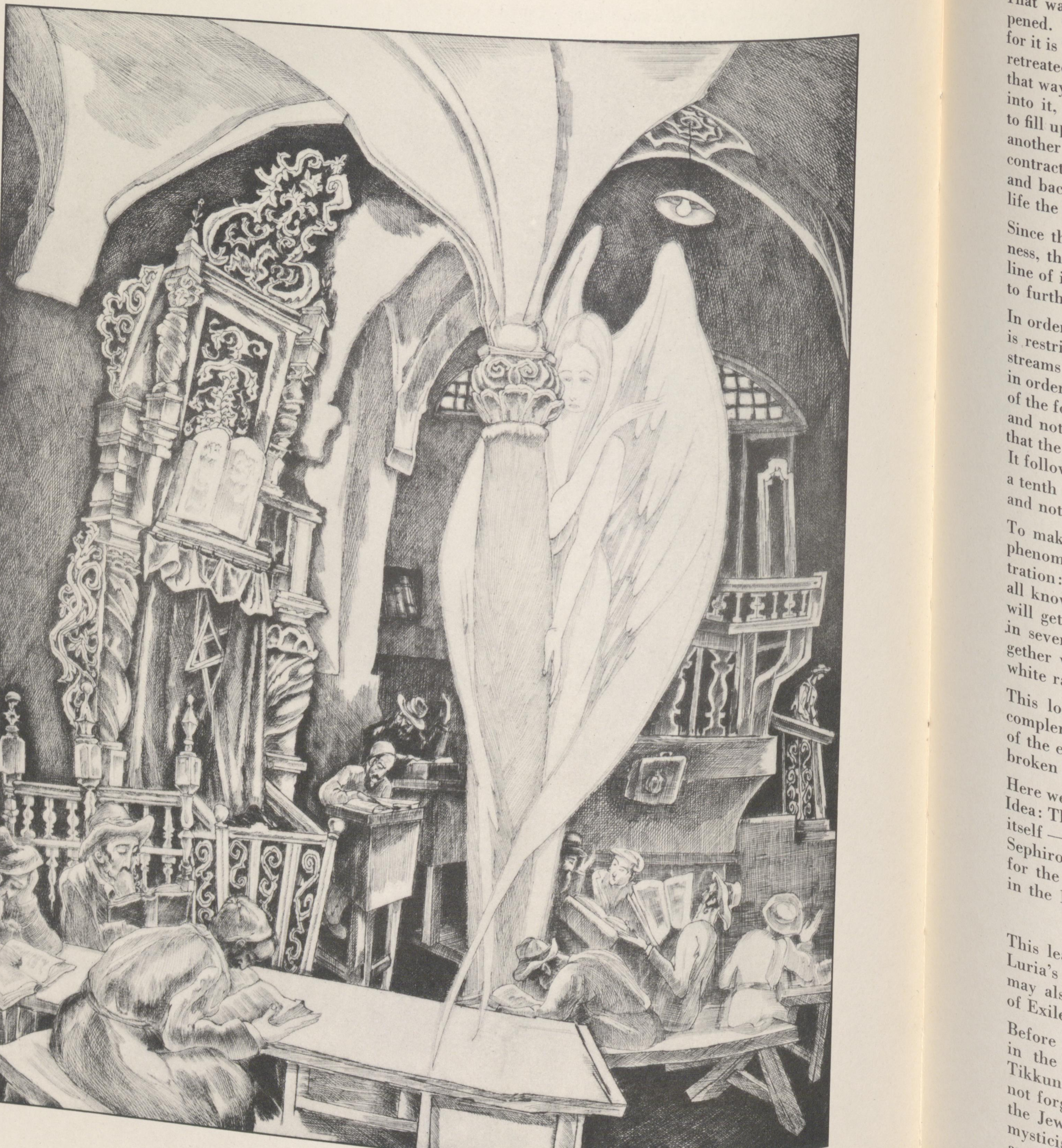
And indeed Isaac Luria died two years after he came to Safed. But he succeeded in surrounding himself with a group of devoted disciples who received his words and gave them back to the world.

Isaac Luria, unlike his contemporary, Moses Cordovero, was not a writer, or did not care to write; Only three Sabbath-meals-Hymns are known to be of his pen. All we know of him came to us through Haim Vital, his more remarkable pupil. But again actually not through Vital's efforts, nor through Luria's second pupil, Joseph Tubal. It came about through another Kabbalist, Isaac Sarug, a vigorous propagandist, who got possession of almost all the writings of Haim Vital recording Isaac Luria's new teaching in the Kabbalah, its special doctrines and concepts.

What are the doctrines of Isaac Luria? Let us begin with the idea of Tsimtsum צמצום. Taking as a starting point the proposition that the Creator is truly Ein-Sof, that is infinite in time and space, that the infinite means endless in both ways, in the past and in the future, without beginning and end. If that is absolutely so, how could there be a Bereshith? But there was a Bereshith — a beginning, in the endless line of infinity, some sort of a beginning. That beginning was when the Creator perceived an urge to leave his repose and enter creation, to create, which means to do something out of nothing.

But how could the Ein-Sof do that since He fills *all* space with Himself? ALL, all space, endlessly and everywhere, without any vacuum in which to place a newly created world? The only possibility for the Creator remained to create something out of Himself and make space for it.





When "ten" sit together and study the Torah the Shekhina is among them.
עשרה שיושבין ועוסקין בתורה - שכינה שרויה ביניהם
(Synagogue in Safed — די "ארי" הקדוש שול אין צפת)

That was when the Bereshith, the beginning, happened. The Ein-Sof contracted, the Hebrew word for it is Tsimtsum. The Ein-Sof shrank into Himself, retreated into that primordial point of His, and in that way made room to send a stream of creativeness into it, a beam of light, a Sephirah, or Sephiroth, to fill up the vacuum with a created world . . . until another urge to create would bring about another contraction, and so constantly, back and forth, forth and back. It is like breathing, like the pulsation of life the Creator lives in His creation.

Since there was a beginning in the line of endlessness, there can also be an end a קֵץ in the same line of infinity. The logic of such a conclusion leads to further Ideas. Let us follow the lead.

In order that creation be possible — Tsimtsum, that is restriction of the Ein-Sof was necessary, so that streams of creative light could be forthflowing. But in order that the created worlds survive the intensity of the forthrushing streams of light of the Sephiroth, and not perish by its power, it was necessary again that the Sephiroth carry different intensities of light. It follows that each of the ten Sephiroth carries only a tenth part of the full brightness of the emanation, and not an equal part, to that.

To make the above Idea clearer a similar physical phenomenon would be appropriate to cite as illustration: Take a full ray of white light, the light we all know, and break it up through a prism — You will get seven unequal quantities of light resulting in seven colors. All the seven mixed perfectly together would again return to the former state of a white ray of light, for which the eye is longing.

This longing is testified to by the appearance of complementary colors, the optical illusions, because of the eye's nostalgia for the remaining parts of the broken up white ray of light.

Here we have in the teaching of Kabbalah a parallel Idea: The full brightness of the Ein-Sof light divided itself — not in seven, but in ten parts, named the Sephiroth, each of unequal intensity, but all longing for the original state of fullness, the former unity in the Ein-Sof, the Emanator.

This leads us to the second cardinal Idea of Isaac Luria's philosophy, called the Tikkun תִּקּוּן which may also mean Redemption in the end, or Geulah of Exile.

Before dwelling upon this second important point in the Lurianic system in Kabbalah, called the Tikkun, some observations are essential. One must not forget to consider the tragic times in the life of the Jewish People, that caused the Safed school of mysticism to emerge into being. It was the time of another calamity, the expulsion of a rich (culturally and otherwise) Jewish community from Spain, where they had lived a settled life for centuries, producing and accumulating Jewish values.



The Jewish world was seemingly crushed under that tragic blow. It could find no reason, no justification, no hope, no consolation in such a national catastrophy. It could not rise, stand up and continue its national existence without a new moral or religious support, a ray of hope, a belief in a moral order, in the supreme wisdom of the Almighty, that would be a source of new strength and will to live.
The Kabbalah of Abulafia and even the Zohar were too much absorbed in the beginnings of creation, in the nature of the Creator Himself, too much in the endless past to worry over actualities. They were not of this world and did not carry any words of consolation. They could not and did not say with the prophet of old: "Nachmu, Nachmu Ami."

From the small town of Safed in the Land of Israel those trusting words came, not in the same form, but of the same meaning, and they saved the soul of a people for further existence.

This brings to mind the events of our day. The Land of Israel played the same part in restoring the soul of the Jewish people, giving them back their dignity and a new will to live after the crushing blow given them by Hitler.

The Kabbalah of Isaac Luria saw evil in this world and asked: What is wrong with the light streaming from Ein-Sof, the Emanator? It is supposed to be pure, clear, good and perfect! The answer was: "Broken vessels", "Shivreh Kelim", and the Tikkun that will necessarily follow the restoration of the things broken, would mean the end of evil, the return to unity in God, in other words — the end of Exile — Galuth, the coming of the day of Redemption.

We have just introduced a third point in the Lurianic system that demands explanation. What is meant by Shviroth Hakelim, Broken Vessels?



At the very beginning, when the light from the Ein-Sof started to rush in after the act of Tsimtsum, the retreat, it went through the forms of Adam Kadmon, through his eyes, nose, ears, and mouth in great and violent onrush. It necessarily had to bring about some confusion and disorder. And not only because of the onrush, but also because the stream of light met on its way some remnants, reshimoth, of light, material for incomplete, deformed, evil things, the "Klipoth" left behind when the Ein-Sof retreated in the act of Tsimtsum before the act of creation. The impact, or conflict brought about by that encounter broke, cracked, distorted formations, crippled forms, . . . in the language of Kabbalists it is called, broken vessels, Shivreh Kelim.

This is the origin and cause of evil. But again, it may also be regarded in a more acceptable way. It may be said, that the breaking of the vessels is a



What is the source of sin and evil? The teachers of Kabbalah offered several theories aiming at the solution of this moral and religious problem. The Zohar says that evil and sin is one of the many manifestations of the Creator. In His Sephiroth "Stern Judgement" (Binah, Gevurah, Hod) can be the cause for evil. It is symbolized by His left hand. "Love and Mercy" (Chochma, Chesed, Netzah) is symbolized by His right hand. The one cannot manifest itself without calling for the other. Stern judjement, which must bring to expression God's wrath, would have to call upon His Mercy to temper it. The Kabbalah of Isaac Luria offers another doctrine, the Shviroth Ha Kelim — Brocken Vessels. (read the opposite page) The drawing here shows the left hand of God. A stream of light, one of His Sephiroth, is rushing in many directions, all confusion and conflicts. Forms distorted, ugly and evil. On top is a ruster, the noble singer, gets his reward — his throat cut. There is the cat and mouse - the symbol of sadism and torture. There is the downfall of man to the depth of Satan. It is a world of sin and evil waiting for Redemption — the Tikkun.

necessary condition to the growth and development of organic life, just as seeds have to burst, or shatter the womb, the vessels, that contain them, in order to grow forth.

At any rate this process is full of possible imperfections, violence, evil formations, that may cause cosmic cataclysms, wars, revolutions, destruction and degeneration calling for restoration, the need of redemption, for which the name "Tikkun" stands.

It is to be understood that the Creator provides remedies to maladies. So it is with the cataclysmic rushing of the streams of light, breaking their forms and containers. The Creator gave them the will and the power to cease rushing forward, to stop and return to their starting point, to the Ein-Sof. There is always ready a new flow of light streaming from the forehead of Adam Kadmon, reorganizing, correcting, healing and restoring things and worlds that went astray, putting them back into the order and the system decreed by the Creator in the very beginning.

That is the Tikkun.

Again this healing process is often delayed, obstructed by new onrushings, so that the hope for the needed Tikkun is not always accomplished in the time and manner humanity expects, hopes and dreams for. In fact the constantly accumulating imperfections, broken forms and wrongs grow into a mighty force of evil, an army of Klepoth that seem sometimes to be as strong as the Creator Himself and throw humanity into despair. Such a condition saddens the Creator. It brings about a state of Exile, Galuth, into which the peoples of the world, among them the people of Israel, to whom He chose to give His Torah, are driven and kept. Into this tragic state of Exile the Shekhina is driven, together with Israel. The Shekhina is His beloved, His daughter, His Queen, the feminine element of creation. She goes into Exile, with the Torah, and the Creator Himself.



Exile, Galuth, ceases to be the tragedy of the people of Israel. It grows into a cosmic, universal tragedy. The redemption — Geulah of the world from that state of Exile becomes as paramount an aim as the creation of the world itself.

We have just mentioned the Shekhina, the feminine element in Divinity. It is the Mystery of Sex partaking in the system of Jewish Theology or Theosophy. The Idea of Abba and Ima, that is, Father and Mother, male and female, Adam and Eve in the texture of creation, is frequently met. The earth is the female, the sky and heavens — the male. The earth receives seeds and impulses to pregnancy and birth, while the sky with its clouds of rain, beams of sunshine, air and winds fertilizes, awakens the earth to its motherhood. While sex is often involved in



Male and female, Adam and Eve in the
ure of creation, is frequently met. The earth is
female, the sky and heavens — the male. The

earth receives seeds and impulses to pregnancy and birth, while the sky with its clouds of rain, beams of sunshine, air and winds fertilizes, awakens the earth to its motherhood.



The Shekhina is called His Bride, His Queen, His daughter, and Mother Rachel, who cries over her children.

די שכינה, דער ווייבליכער עלעמענט אין גאָט, ווערט גערופען די כלה, די קעניגין, די טאכטער אונד די מוטער פון יעדן אידישן מענשן, זי איז די
מוטער רחל וואָס קלאָגט איבער דעם בראָך פון אירע קינדער.

sin and evil it is by far more of a blessing if properly approached, the way the precepts indicate. It is then the Creator's assistant in His creation. The Kabbalist is not ascetic, but not a devotee to sexual cults. The Creator gave to many of His favorite and Holy Items female names and characters. Among them is the Sabbath, the beautiful bride that inspired Solomon Alkabez, a Kabbalist of Safed, to compose the splendid "Lecho dodi Likras Kalo". It also led the pen of Isaac Luria to write the only known poetry written by him, the three Sabbath-meal Hymns. Those Hymns tempt artists to add music to them or decorate them with graphic garments. They also prompt my pen to comment on them pictorially. The Torah, the Neshomah, and Infinity are feminine.

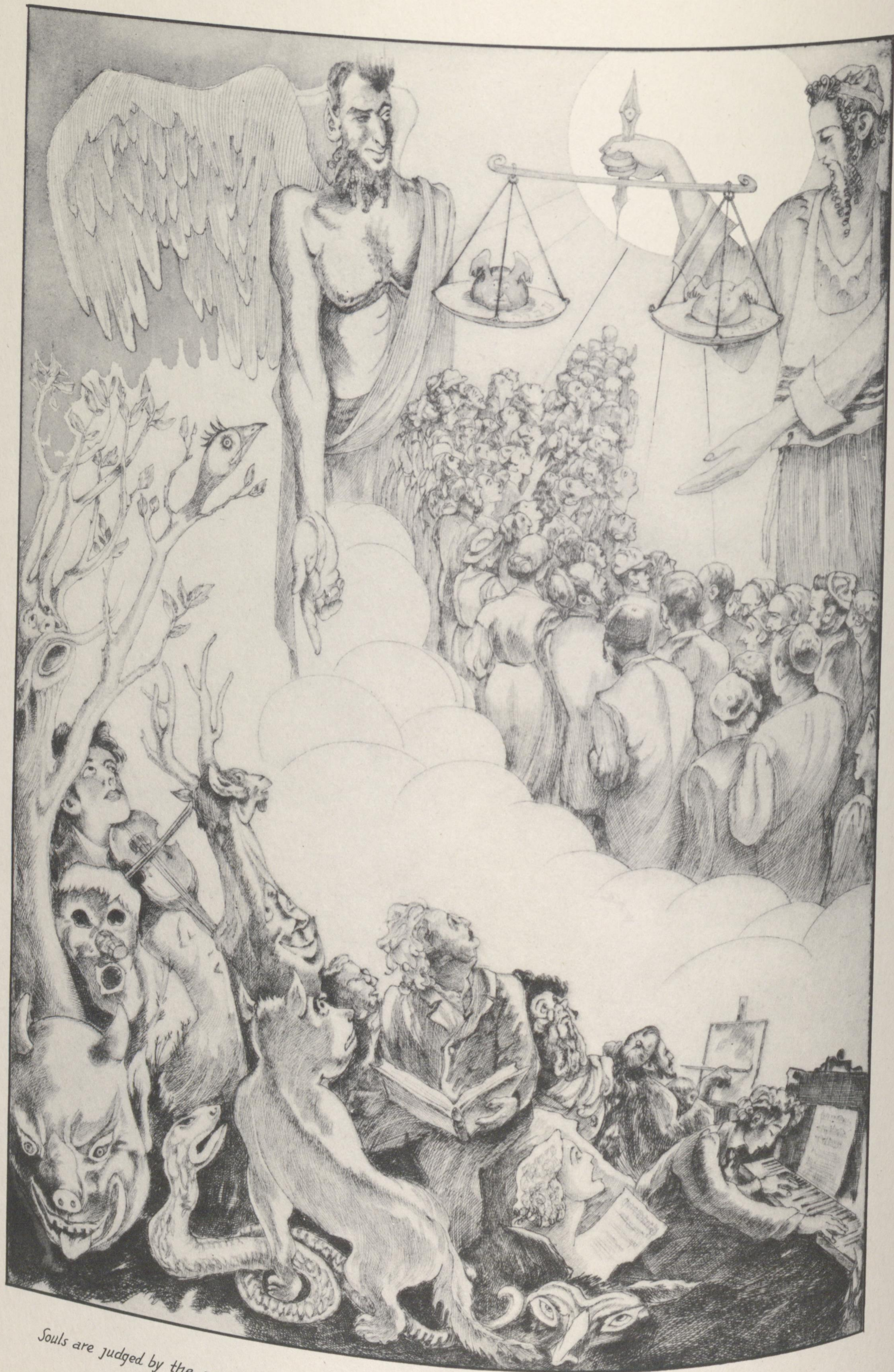
The Creator loves His creation with the love of a father for his children, or an artist for the works of his genius. He loves His creation not only because it is a part of Him, but because the Creator becomes more of a Partzuf, a person, after creation, then before. Let us ask for the sake of illustration: "Was Rembrandt more of a person before he painted his masterpieces, when he had them all inside of his soul, spirit, mind . . . or after he realized them on canvas, externalized them? I would say that he was more after the many hundreds of canvasses and etchings than before he brought them out. One could say perhaps that Rembrandt emptied himself after all his creations, that he stood exhausted, and less of a person, with his capacity for creation diminished or even gone . . . One could say that not very convincingly about Rembrandt, but surely not about the supreme Creator, who sees His former thoughts incorporated, addressing their Maker and telling Him about Himself. Goethe, the Pantheist, said: "Nature wanted to know how she looked — she created man to tell her that."

With far more right this could be said about God, the Creator. Surely God is more a Partzuf through His creation, and not less, even if He is in less repose, and quite disturbed.

Since He is fuller through His created World and especially through man, and more so through His people of Israel, man can participate through such a position in the total sum of his supreme Maker. This is a very daring thought and of great moral and religious consequence. Man can influence God, man can increase or diminish the totality of the Creator by his own values, by his good or bad, noble or ignoble way of living. It is right to say that men by their acts, words and prayer can influence the ways of God.

That is the line of Lurianic thought about the power of behavior, the power of prayer men possess to alter the stream of the world's events. Intensity and great sincerity in prayer can bring about acts of God.





Souls are judged by the accuser and defender to be sent back to their higher, or lower transmigration, Gilgul, into people, animals, trees or even stones.

There is of course the danger of men misusing this power of prayer for magic, for the performance of miracles. The danger is there, but to the credit of Kabbalists it must be said that almost none of them ever used this power for any unholy purpose, not for any purpose, only for the glory of His name, only "Lishmo".

As to behavior — one must remember that by behaving badly, against the will of the Creator one injures his soul which is a part of the universal soul. And that his neighbor's soul is in the same relationship, that is to say, that when one sins he injures his neighbor, just as much as the sins of his neighbor injure him. Love thy neighbor as thyself means just that — thy neighbor is actually thyself.

But what are the rewards or punishments for good or bad behavior? Not the traditional Hell or Paradise. The rewards or punishments come through the law of transmigration, that is through sending the soul back to try again in another body, in a higher sort of body if reward is intended — in a lower kind of a body if punishment is due. Transmigration is not a new Idea. The people of the East call it Carma. Only here it is carried further. A soul heavily laden with sin may be sent to live in the form of animals, or plants or even stones . . . this is called Gilgul.

This part of the Kabbalah rapidly entered into Jewish folklore and created many stories, fairy tales and beliefs.

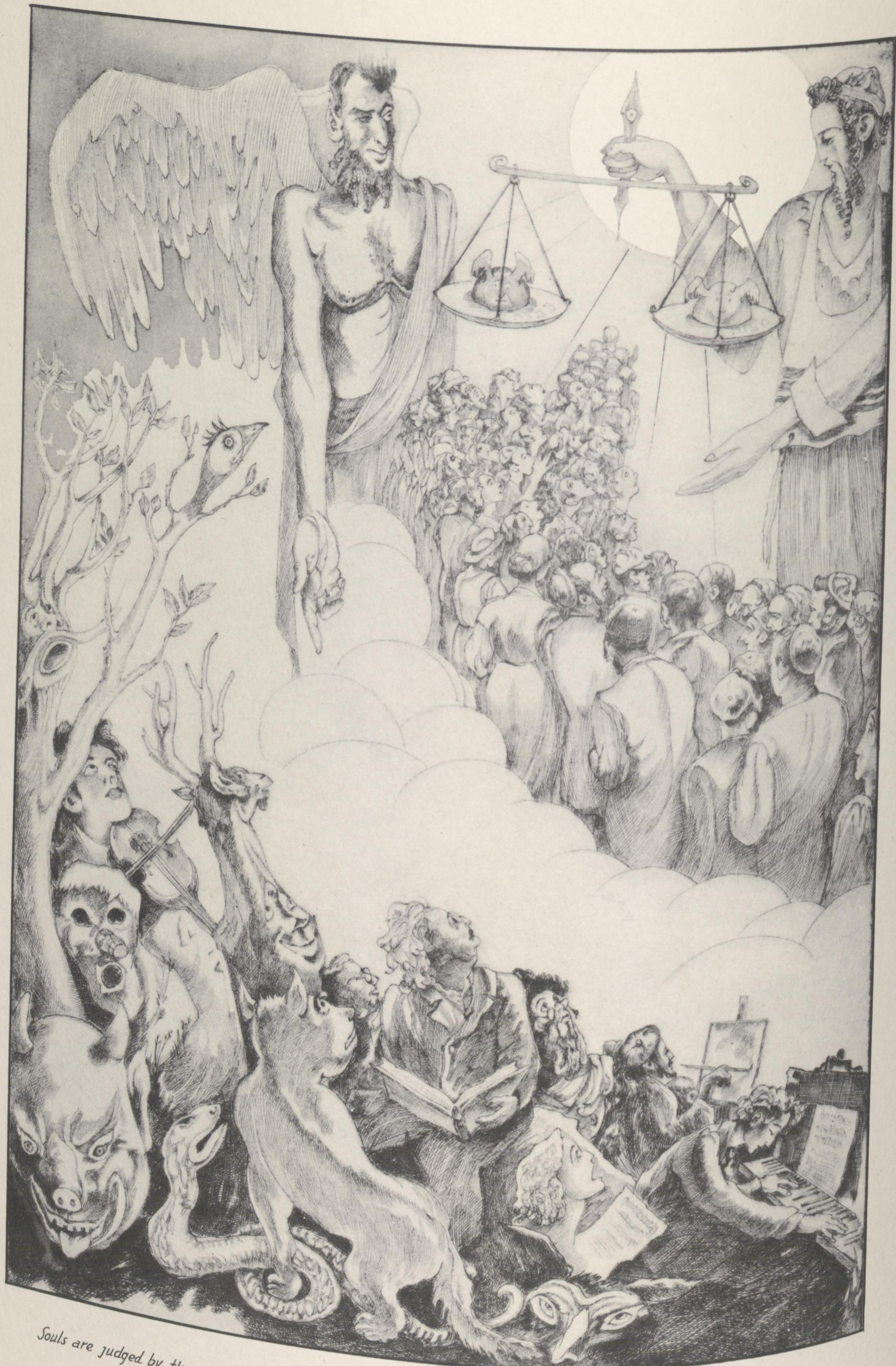
There even appeared among the extensive Kabbalah literature a book with an elaborate guide through the Gilgul system.

The Gilgul is not to be mistaken for the Dibbuk as in the play by S. Ansky. The Dibbuk is mainly an unhappy lover who cannot remain silent in his or her grave while the beloved is about to enter another marriage. This has nothing to do with moral standards of living. The unhappy lover comes back to enter the body of the beloved not to raise his own level nor the total level of all humanity.

The people of Israel are perhaps living and suffering their long Exile for sins not only their own, but for the sins of all people. It is therefore a mission assigned to Israel to bring about redemption for itself, but more so redemption for the world, which would also mean the redemption of the Shekhina and the Creator.

Those were the words of trust, those were the words Nachmu, Nachmu Ami, in a different spelling given by Isaac Luria to the distressed people of Israel.





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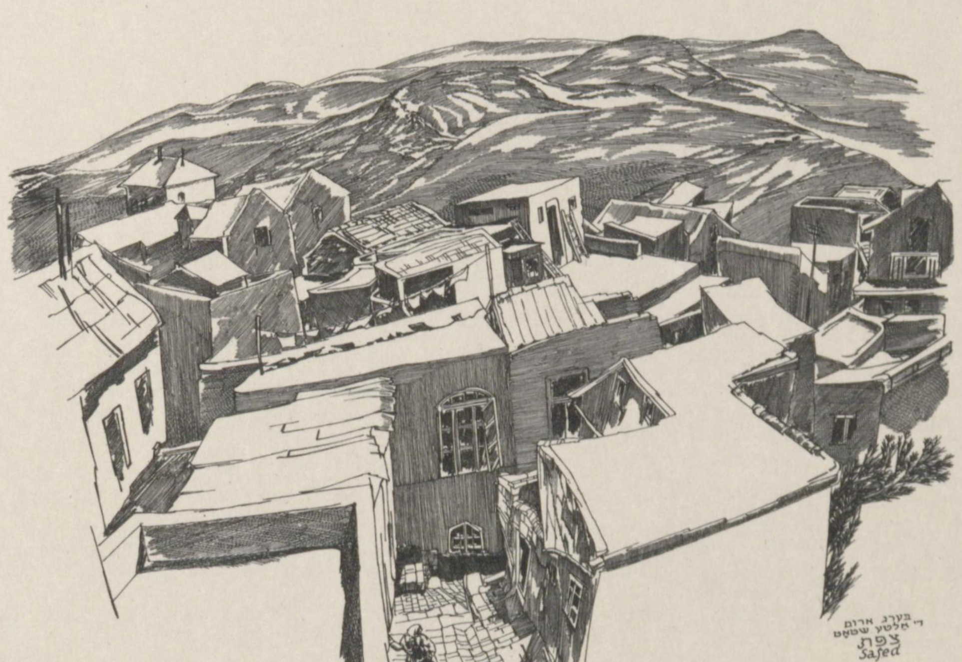


WE have learnt that the beauty of Eve was such that no living creature could look steadily at her. Even Adam could not look steadily at her, until they had sinned eating the apple and her beauty had been diminished. Then only did Adam look steadfastly at her, and "know" her. We have learnt that it is forbidden to a man to gaze at the beauty of a woman lest evil thoughts should be aroused in him and lead him to something worse.
When R. Simeon went through a town, followed by his companions, and saw a beautiful woman he used to lower his eyes and say to them: Do not turn. Whoever gazes at the beauty of a woman by day will have lustful thoughts at night, and if these gets the better of him, he will transgress the precept, "Ye shall not make to yourselves molten gods". And if he comes to his wife while under the influence of those imaginings, the children born from such union are called "molten gods". R. Abba said: "It is forbiden to a man to gaze at heathen Idols and Gentile women"....

(Zohar, Book V, Kedushim)

רט געלערנט אַז חוה איז געווען אַזוי שעהן, אַז פון איהר האָט געשטראַהלט
א ליכטיקייט, אַז קיין לעבעדיקע באַשעפעניש האָט ניט געקענט קוקן גלייך אויף
אפילו אָדָם האָט ניט געקענט האַלטן זיין בליק אויף איהר, ביז זיי האָבן
זינדיגט עסנדיק פון עץ הַדַעַת. פון דעם איז איהר שעהנקייט ווייניגער געוואָ=
אָדָם האָט זי געקענט זעהן און דאַן האָט ער זיך צו איהר דערנעהערט
קענט.
ם לערנען מיר, אַז ס'איז פאַרבאָטן צו קוקן אויף די שעהנקייט פון א פרוי
קען פיהרען צו זינדיגע געדאַנקען און צו נאָך ערגערע זינד.

שמעון איז דורכגעגאַנגען א שטאָט מיט זיינע תלמידים און האָט דער=
שעהנע פרוי האָט ער זיינע אויגען אַראָפּגעלאָזען און האָט צו זיינע תל=
זאָגט: קערט זיך ניט אום. ווער עס קוקט אויף א פרוי'ס שעהנקייט ביי טאָג
אַבען געלוסטיקע מחשבות ביי נאַכט. און אויב דאָס קריגט די מאַכט איבער
ען ער זיך פאַרזינדיגען קעגען דעם פאַרבאָט: "זאָלסט זיך ניט מאַכן קיין
עטער". און אויב ער האָט זיך דערנעהערט צו זיין ווייב זייענדיק אונטער דעם
פון יענע זינדיגע מחשבות – וועלען די קינדער וואָס קענען געבוירען ווערען־
ווערען אָפּגאָס געטער ....
(זהר, פון בוך V, קדושים, ויקרא)

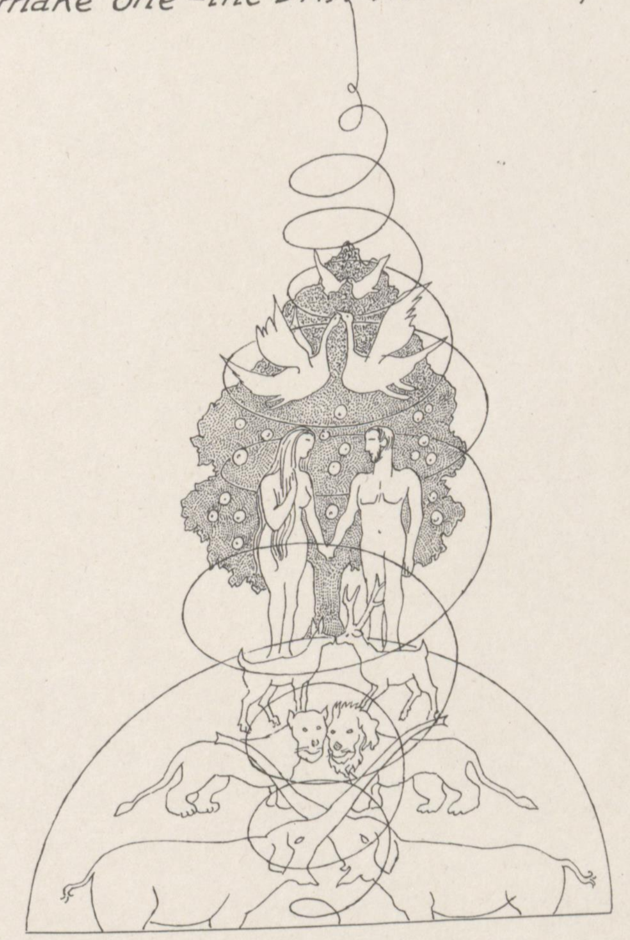


בערג ארום די אַלטע שטאָט
צפת
Safed



Male and Female He created them.

R. Simeon said: "Profound mysteries are revealed in these words": "Male and f
He created them". It is the mystic doctrine of His creation. Assu
in the way in which heaven and earth were created – man also was created.
Of heaven and earth it is written: "When they were created". And o
it is written: "On the day when they were created."
"Male and female He created them."
From this we learn that every figure which does not comprise male a
male elements is not a true and proper figure. God does not buil
abode in any place where male and female are not found togeth
The male is not even called man till he is united with female.
The word Va'ANI (וַאֲנִי) (and I) embodies male and female (Zohar-Noah)
conjunction. On this account God said: "It is not good for ma
be alone. The Lord God caused a deep sleep to fall upon the man, a
He took one of his sides, — the female in man, and brought it to th
When the upper world was filled with His Will, and bec
pregnant with creativness, it brought forth two children together – a
and a female. These being heaven and earth. The earth – the fe
receiving from heaven, the male, seeds for birthgiving. Aga
there is the upper world and the lower world; The lower worl
the female. It would signify the human consciousness of the u
world, while the upper world is the Ein-Sof, the Emanator. In oth
words —, the upper world is the substance of the universe, —— th
wer world is the human Idea of it.
The symbolism goes further — "There was evening and morning
One Day." The female principle is represented by darkness, male by
but together they make one – the DAY. The union of both is the Creator



Demons, evil dreams and evil spirit

...Eve bore Cain from the filth of the serpent.... From him decend
wicked generations, evil spirits and demons.... A female came wh
Naamah, from whom issued other spirits and demons.... She g
and makes ... sport with men and conceives from them in their l

The sons whom she bears from such dreams of human beings
selves to the females of mankind, who became pregnant from t
bring forth spirits, and they all go to the ancient Lilith, who bri

...This happens when a man does not sanctify himself, but yet
posely try to defile himself, nor actualy do so. In such cases she
over the body, but not the spirit. Sometimes it happens that Naar
forth to have intercourse with men, and a man is linked with her
then suddenly wakes and clasps his wife though his mind i
of the lust of his dream. In that case the son so born is of the si
... This is the man who receives a blemish on every New Moon. N
ver gives them up, but at every New Moon she goes forth and v
whom she had brought up, and makes sport with them, hence th
ceives a blemish at that time. These things King Solomon re
the book of Asmodai, and we find therein a thousand and four h
five manners of defilement, which can affect mankind.
Alas for mankind that they close their eyes and observe not, nor
heed how they are preserved in the world. Councel and healin
fore them, but they heed not, for they cannot deliver themselv
the councel of the Torah, as it is written: "Ye shall sanctify yourse
shall be holy, for I am the Lord, your God."

(Zohar, Ahare Moth, Leviticus.)





Lilith, Demons, evil spirits and evil dreams. אַלע בײזע חלומות



Angels

Metatron — מטטרון

The conflict between Asmodai and the Holy King is developed and fought throug
tly by the King, but by His angels. Their numbers is countless. R. Judah said, that a
and five hundred and fifty myriades of choristers chant hymns to God when day
usand and five hundred and forty eight-at midday, and thousand five hundred
myriades at the time which is called "between the evenings". Over those who sing
mings is appointed one named Heman. Over those in the evenings - one named Jeduth
ght-time - one called Asaph. — This might be the meaning of one of the names
God — Lord of Hosts. (יְיָ צְבָאוֹת)
When God created the world, He assigned all things to their respective sides, and
over them celestial powers, so that there is not even a tiny herb without a su
And whatever they do is done through the power of that heavenly control. The
rigidly assigned, and none leaves its appointed sphere. (Zohar, Kedoshim)
The army of angels has many spheres and classes of different assingments. To so
is given charge over good men to keep them in all their ways... „They shall bear
their hands, lest thou strike thy foot against a stone." There are Sabbath angel
of peace, ministering angels (מלאכי השרת). There are the Holy Chayoth to adorn in
ove the celestial chariot. The Seraphim, Ophanim, Shinanim, Cherubim, Galgalim
praise unto Him. All of them stand in the hight of the universe and proclaim in u
"Holy, Holy, Holy is the King of Hosts, the whole earth is full of His glory."
There are angels that guard the sleep of man as the prayer goes: May Michae
right hand, Gabriel at my left, before me Uriel, behind me Raphael, and above me t
presence of God; because – „in His hand I place my spirit" (בידו אפקיד רוחי)
R. Simeon of the Zohar said: „And birds to fly above the earth..."Birds" refers to th
Michael of whom it is written: „and one of the Seraphim flew to me." "To fly" als
to Gabriel of whom it is written: " I had seen him to fly quickly upon the eart
Raphael is charged to heal the earth and man of maladies. And Uriel, Nuriel,
Hadariel ... all in charge of the Holy Mysteries, "Mysterium tremendum", that s
God's Majesty. — There are angels of even higher position, called "the princes of
sence, Sar-Ha-Panim (שר הפנים). The most important of them is one by name Me
or Yahoel, or Joel, the first of seventy names of him. This angel, Metatron, sta
side God's throne. Of the same rank is also the angel Anafiel ...
When told to die, Moses begs Metatron to intercede with God for him. But the angel
"It is useless, for I heard words that thy prayer will not be answered". When G
wed for the death of Moses - Metatron fell down before Him and consoled Hi
God instructs prematurely died children in the Torah during the last quarter
Metatron during the other three quarters. Metatron is also called the mighty S
Heaven, like Enoch. Zohar thinks that Metatron is only a little lower then G
matry, that is the numbers of Metatron and Shaddai correspond. Metatron also
palace - and one of God's names is Place (מקום). Metatron is also the guide to a
tresuries of Heaven.
Not all angels are of serene disposition. When Moses entered heaven an angel
Gazarniel came up to him with flames of fire to wound Moses. But Moses r
ned a certain Holy Name which has twelve letters ... The angry angel was u
confused...
There is much more to the very rich design of the angelology of the Kabba
drawing and the few lines here aim only to indicate the subject.



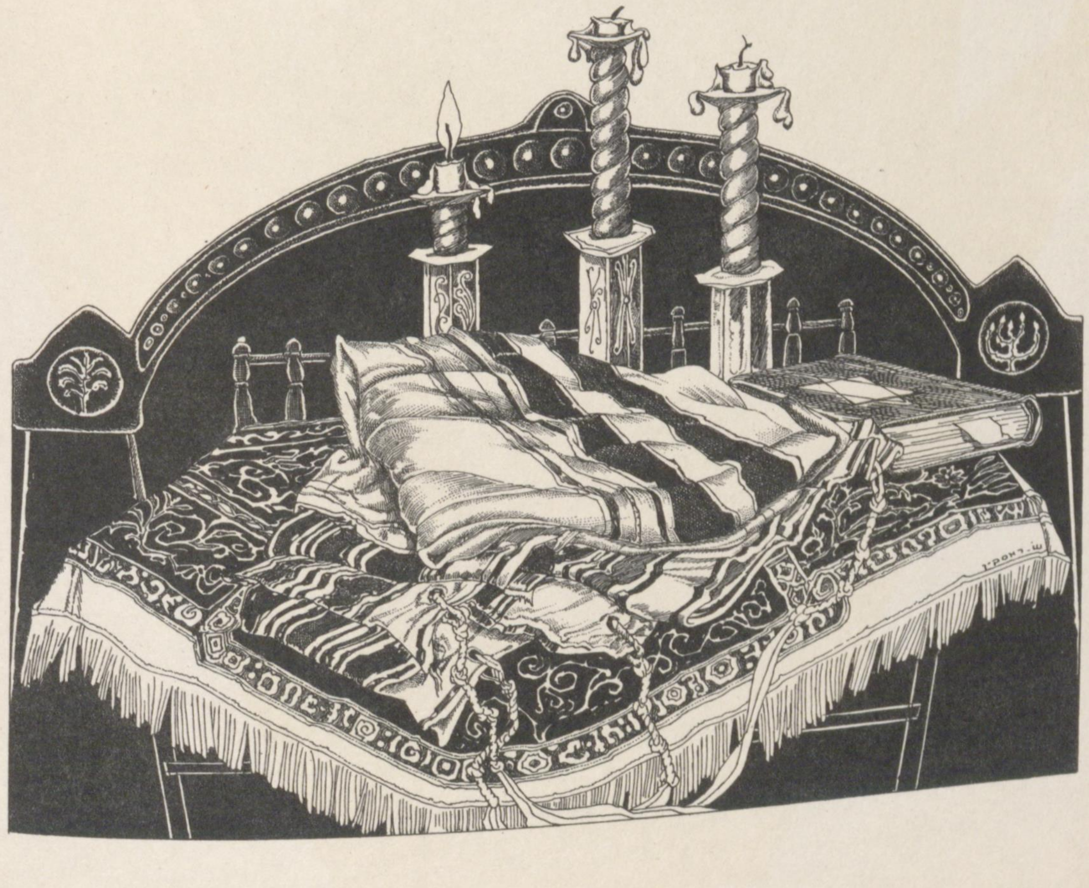


Tetragrammaton

It is written : "In that day shall the lord be One and His name One"(ה׳ה ה׳ אחד ושמו אחד
Meanwhile upon the road in search of God's "One" Name many other names were
Him by which some of His aspects were acknowledged. Such names were m
fact, the whole Torah is His name, each letter of the Alphabeth is part of it.
Some very strange names were given to Him, by the mystics of the "Merkabah",
Zoharariel, Adiriron, Akhtariel, Totrossiyah ... Other more descriptive nam
attached to Him such as : King, King of Kings, The most High King, (מלך עליון)
in Heaven, (אבינו שבשמים) The Place (המקום) The Creator, Emanator, Lord of the Wo
של עולם) The Rock of Israel, (צור ישראל) Gardien of Israel (שומר ישראל) Redeemer of
(גואל ישראל) The maker of Peace (עושה השלום), Holy One blessed be He, (קדוש ברוך הוא)
Holy ancient One (עתיקא קדישא), EL, Elohim, Shaddai, Onechi ... and many m
In the center of all the names stands the Name known as Tetragrammaton. It
Holy Name in four hebrew letters יהוה-YHWH. It is being pronounced
the majestic name of the Holy One. It is also called - שם, (shem)-the Name,
Shem, or Shem-Ha-Meforash שם-המפרש, or Shem-Ha-Meyuhod, the Na
the only One. While Tetragrammaton (in greek) is written in four
letters (יהוה) it is pronounced Adonai, also in four hebrew letters אֲדֹנָי
means My Lord. The reason for such a substitution was the great
for this sublime name, the oldest, most ancient, since the days of Abraham.
cause of fear of desecration by profane usage. The substitute name of Adona
also be a guard against inclination of people to use the Holy Hame in ta
or making promises, or performing magics, offering to cure maladies, or to c
evil spirits.

There are several ways in writting the Tetragrammaton, that is YHWH. (
"יי, יה, יהו, אהיה."

When Yahweh (YHWH) calls Himself אהיה it means - "I will be". It also m
a fuller term "I will be what I will be". or "I am that I am". אהיה אשר
(Ehyeh asher Ehyeh). With the Tetragrammaton as a foundatio
mystics in their search for the greatest mystery in the Holy Name, develop
of the four letters - twelve-letters-name, or forty two, or seventy two. A
is done by combinations of the vowels, or by repeating the four letters thre
or more. When repeated three times it forms a magic triangle. Repeatitions
binations is the technic used. All this is done until the day "when the Lord s
One and His name One."

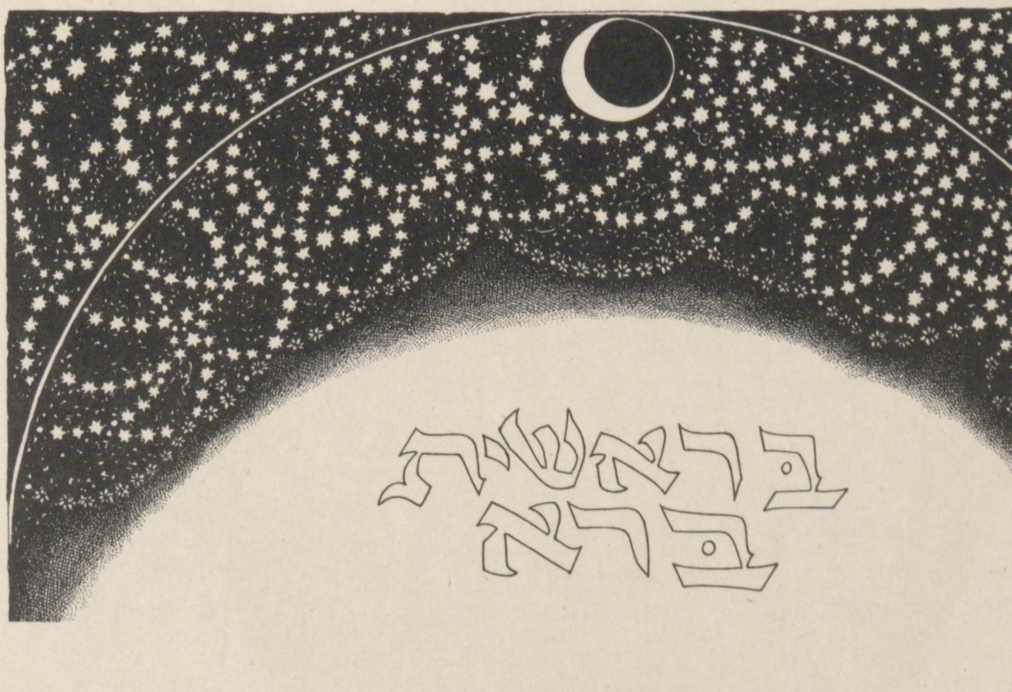


Creation

In the very beginning, when the Will of all Wills was about to asume form
a black flame broke from the primordial point of the Hidden Ein-Sof.
turned fire of other colors, also white, black fire against white, out
rays of creative light began to stream, the ten Sephiroth.
Out of them, through endless combinations, the universe came into
The ten Sephiroth went through Adam Kadmon before enter
of creation. Who is Adam Kadmon? He is the prototype o
but the Idea and Ideal of all things in the universe. In Him a
do the Sephiroth get the "Hochmah", the fundamental princip
of organs, bodies, their structure and functions. In man He finds His
That is the meaning of: "Let us make man in our image, after o
After Adam Kadmon the ten Sephiroth go through four grades in
of creation. The very first grade is the emanation itself out of th
point, the one that was in repose untill then. It is called Atzilut
named "Pure Will" Ratzon (רצון). Then Sephiroth enter the grad
ation, or conception). The third sphere is the Yetzirah, that is form
when formation is ripe it enters the last sphere, the Assiah, act
complete example of which is the earth with all things in it.

Over the earth, in the sphere of action, Assiah, two forces are
and the evil, both of them astablished by the Creator in His Wisdom
call them the (יצר הטוב) Yetzer Ha-Tov, and (יצר הרע) Yetzer Ha-Raa.
Evil are of almost equal power, since all evil intentions come
But while the struggle between the two angels over the soul of
lasts, they present the dramma of the spirit in its longing and str
nearer to its Creator.

The drawing given here is another attempt to present gr
process of creation. This attempt is repeated more then once in
because of its importance in the theosophy of the Kabbalah.





Creation.

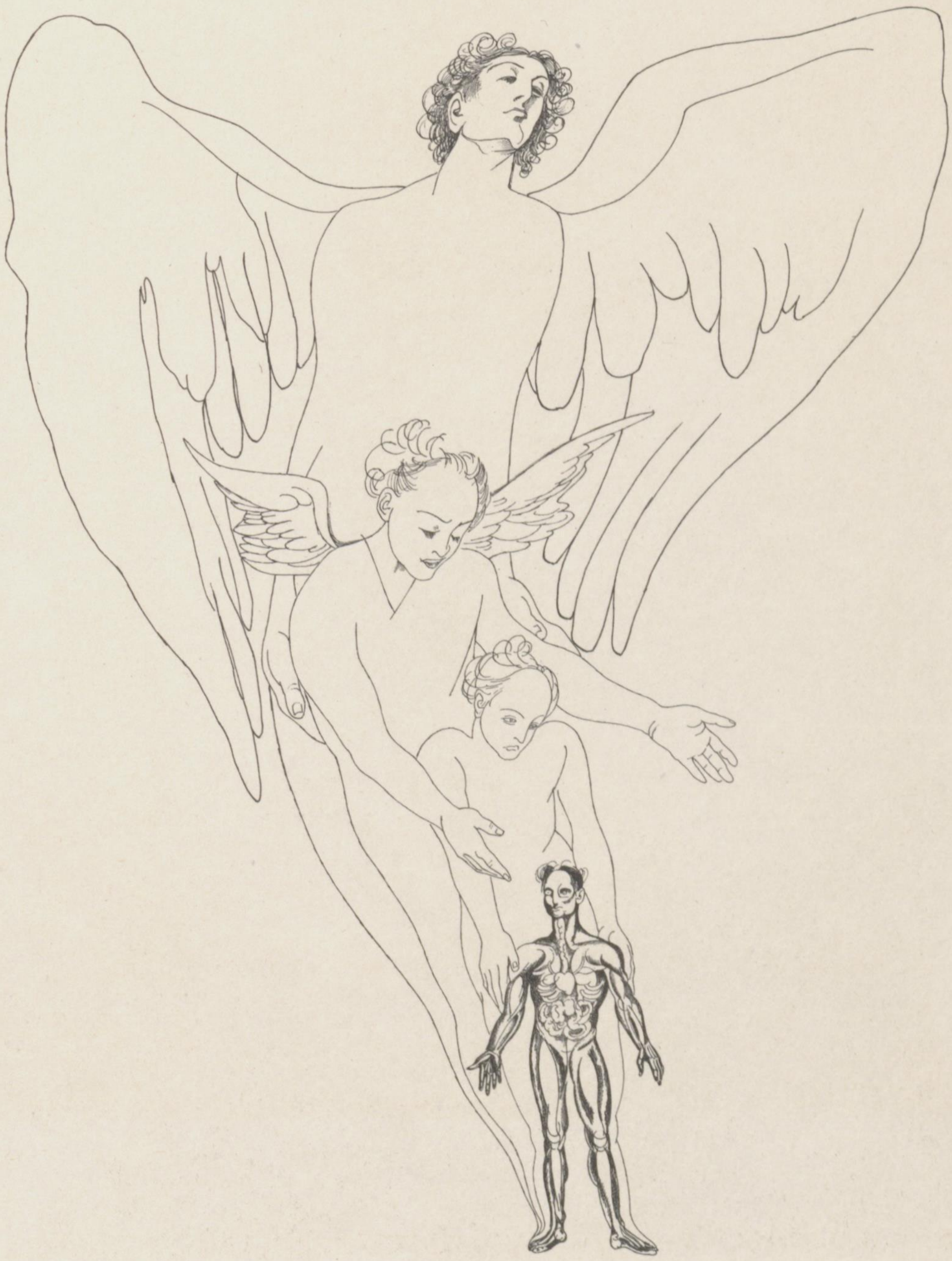


The soul of man, Nefesh, Ruah, Neshamah.

נפש , רוח , נשמה .

The soul of man

The body and soul of man is represented here in four figures. The one, i
lower part of the drawing, is the body with its functioning organs, skin
bones, veins and sinews. Still the Zohar points out to us, that even th
gans are symbolic, and not merely matter and dust. The skin typifi
firmament that covers everything. The flesh – the evil side of the univer
the veins and sinews symbolize the celestial chariot.
Over the body, in the body, or nearest to it, is the Nefesh, which anima
controls its movements, functions and instincts. It is the motor in th
Over it is the Ruah, which is the director of good and evil, the mora
perviser. He would indicate the way to the good, and would warn a
the way to the bad. The highest place in the spiritual compositi
man's soul belongs to the Neshamah, which is the connecting link be
the individual man's soul and the universal soul, as all souls a
part of the Creator Himself.





The mystical marriage of Moses to the Shekhina, during his earthly life, the only mortal destined for that union.

The Mystical Marriage of Moses to the Shekhina

When God said to Moses, "Draw not nigh hither" He also said: "Put off thy shoes from thy feet". By these words He enjoined him to par from his wife and attach himself to another wife of holy radia= nce — the Shekhina. The drawing off of the shoes removed him from this world and placed him in another world.

It is the same with a dead man, who left the world without chil dren. The Shekhina does not gather him in, and he is driven to and fro about the world. But God has pity on him and bids brother to redeem him so that he may set right. Now, if that redeemer is not willing to establish seed for his brother in this world — he must tie a shoe on his foot and the wife must loosen it and take it to herself. Why was a shoe chosen for this purpose? Because the shoe was the support of the dead man in this world, and the wo man by taking it — signifies that the dead man who was wandering about amoung the living, will no longer wander. She must dash the shoe on the ground to show that she has laid the body of the dead to rest. God then has pity on him and receives him into the other world. Therefore it was that whoever desired to confirm an undertaking, took his shoe off and gave it to his companion...

(Zohar, Hukkah, (Numbers))





House of Israel receiving the "Queen" and "Bride" Sabbath, with two Angels and six weekdays on her sides.
(Read the Hymn of Reb Isaac Luria - The Garden of Appeltrees")

חקל אזמר בשבחין תפוחין

אזמר בשבחין, למיעל גו פתחין, דבחקל תפוחין, דאינון קדישין:
נזמין לה השתא, בפתורא חדתא, ובמנרתא טבתא, דנהרא על רישין:
ימינא ושמאלא, וביניהו כלה, בקשוטין אזלא, ומאנין ולבושין:
יחבק לה בעלה, וביסודא דילה, דעביד נייחא לה, יהא כתיש כתישין:
צוחין אף עקתין, בטלין ושביתין, ברם אנפין חדתין, ורוחין עם נפשין:
חדו סגי יתי, ועל חדא תרתי, נהורא לה ימטי, וברכאן דנפישין:
קריבו שושבינין, עבידו תקונין, לאפשא זינין, ונונין עם רחשין:
למעבד נשמתין, ורוחין חדתין, בתרתין ובתלתא שבשין:
ועטורין שבעין לה, ומלכא דלעילא, דיתעטר כלא, בקדיש קדישין:
רשימין וסתימין, בגו כל עלמין, ברם עתיק יומין, הלא בטיש בטישין:
יהא רעוא קמיה, דתשרי על עמיה, דיתענג לשמיה, במתיקין ודובשין:
אסדר לדרומא, מנרתא דסתימא, ושלחן עם נהמא, בצפונא ארשין:
בחמרא גו כסא, ומדאני אסא, לארוס וארוסה, להתקפא חלשין:
נעבד לון כתרין, במלין יקירין, בשבעין עטורין, דעל גבי חמשין:
שכינתא תתעטר, בשית נהמי לסטר, בווין תתקטר, וזינין דכנישין:
שביתין ושביקין, מסאבין דרחיקין, חבילין דמעיקין, וכל זיני חבושין:

I will sing Hymns
To pass through openings
Of the Garden of Appeletrees
They, the holy ones.
We prepare for her now,
(for the bride Sabbath)
A fresh set table, (with)
A lightened glittering Menorah
Shining upon the heads.

Right and left companions,
Between them the Bride (Sabbath)
Adorned with Jewellry
And well attired.

He embraces her, her husband,
And all, all of her,
To give her great comfort.
All pains and grieves vanished.

Lamentations and grieves
Became void and cease,
Because of the new face,
New spirit, and new soul.

Rejoice more and more
Twice as before,
Light came with her,
Blessings increase.

Come near, best-men,
To prepare for her (bride Sabbath)
More various courses,
Fish and Young fowl.

Provide spiritual delight
For the new Soul
With thirty two
And with three wine branches.
(there are 32 rules to study the Torah. The Torah again is divided in three — תנ״ך.)

Crowns she we…
Behold the Sup…
Is however cro…
With Holy of …

She (bride Sabbath…
Through all wo…
When the Ancie…
Welded all tog…

May it be His …
To abide amon…
They should deli…
Satiate with bes…

I put on the S…
The Menorah, the…
On the table the…
At North I arr…

With wine in the…
And two myrtle…
For the betroth…
To strengthen t…

We will wreathe…
With splendid w…
With seventy c…
(Seventy letters of…
Over the fifty…
(fifty gates of wis…

The divine Prese…
With six loaves on…
With double six w…
And various sp…

Vanished and a…
All unclean, un…
All painful inju…
All kinds of su…
are gone…

די ערשטע אותיות פון די שורות שטעלן צונויף דעם מחבר'ס נאמען אני יצחק לוריא בן שלמה.
The first letters of the Hymn-lines read together the authors name - Isaac Luria ben Shlomo.
The first of his three Sabbath-meals Hymns.
This is the first of his three Sabbath-meals Hymns.

…י פרייע איבערזעצונג אין אידיש און ענגליש, און באמערקונגען זיינען פון הרב דר. מרדכי גערסטל

חקל תפוחין אזמר בשבחין דער עפעל-וואלד

…זינגען א לויבגעזאנג, מיט איהם דורכצוגעהן דעם עפעל-גארטן פאר די הייליגע.
…צוגרייטן באלד פאר איהר (דער קעניגין שבת) א פריש געדעקטן טיש, מיט אנגעצונדענע לייכטער, ס'זאל לייכטן
…י קעפ. (ווען די מלאכים בענשען זיי) פון רעכטס און לינקס (באגלייטער זיינען אויך אחוץ די צוויי מלאכים, לויט קבלה, די
…: זונטאג, מאנטאג, דינסטאג פון לינקס, מיטוואך, דאנערשטאג, פרייטאג פון רעכטס) צווישן זיי די כלה (שבת) באפוצט מיט ציערונג
…י אנגעטאן אין שענסטע קליידער. עס אומארעמט זי איהר מאן (הקב"ה, לויט אנדערע, עם ישראל) און מיט
… און אלעס פון איהר, פארשאפט ער איהר פרייד, אלע שמערצען און דאגות געשטילט און פארטריבן.
…וועהטאגן און קלאגן ווערן בטל און שטום, ווייל ס'קומט אן א ניי פנים, א פרישער גייסט און נשמה (נשמה יתירה, ביצה ט"ז)
…אייך מער און מער, געניסט (שמחה) צוויי מאל אזוי פיעל, ווייל ליכט ווערט איהר געגעבן (דער נשמה יתירה) און ברכות זעהר פיעל.
…איר אונטערפירער, מאכט פארבערייטונגען (פאר דער קעניגין שבת) מיט מער גוט-געשמאקע שפייזן און יונגע עופות אלערליי.
…רשאפן דער נשמה (העכסטן תענוג) דעם גייסט דעם נייעם, דערקוויקט מיט די "צוויי און דרייסיג" (די — 32 — וועגען, ווי צו לערנען די תורה, לויט ר"א בר' יוסי…
…און לויט קבלה …כות חכמה) און די דריי ווינשטאק-צווייגן, (תנ"ך) קרוינען האט זי זיבעציג (זיבעציג אותיות פון'ם קידוש, אחוץ די "כי בנו בחרת" וואס די ספרדים זאגען ניט שבת.
…ר פון אויבען געקרוינט אין פולען גלאנץ, מיט אלעם הייליגסטען. פארצייכענט און פארעהרט איז זי (שבת מלכתא)
…ע וועלטן, זינט דער אוראלטער אייביגער גאט, האט אלץ צוערשט צונויפגעשמידט (בריאת העולם). עס זאל זיין דער ווילן
…הס (הקב"ה) אז ס'זאל רוהען אויף דיין פאלק (שכינה) און ס'זאל קענען געניסען זיינטוועגן פון אלעם גוטען און האניג-
…ד' האב אוועקגעשטעלט אין דרום-זייט די מנורה דאס פארבארגענע (צו באלייכטן) און אויפן טיש דאס ברויט אין
…וי אנגעצייכנט (איז בית המקדש איז אין דרום געשטאנען די מנורה, דער טיש-אין צפון. מנחות פ"ז) און מיט וויין אין כוס, און מיט צוויי געבונדענע הדסים, ווי פאר חתן
…ה, צו דערקוויקן לעכצענדע. (שבת לג) מיר וועלן מאכען פאר זיי קרוינען, מיט ווערטער טייערע, מיט זיבעציג קרוינען (זיבעציג
…איבער די פינפציג (חמשים שערי בינה נתנו למשה, רבנו חסר אחד, ר"ה כא). און די שכינה ווערט אזוי געקרוינט, מיט זעקס ברויטן ביי יעדער זייט, מיט
…) זעקסער פארבונדען, און ארום אלע מינים זאכען פארזאמעלט. אויפגעהערט און אוועק זיינען אלעס אומווירדיגע,
…נע, וואס פארשטויסן, און אלע וועהטאגן וואס פלאגן, און אלע שמערצן וואס דריקען.

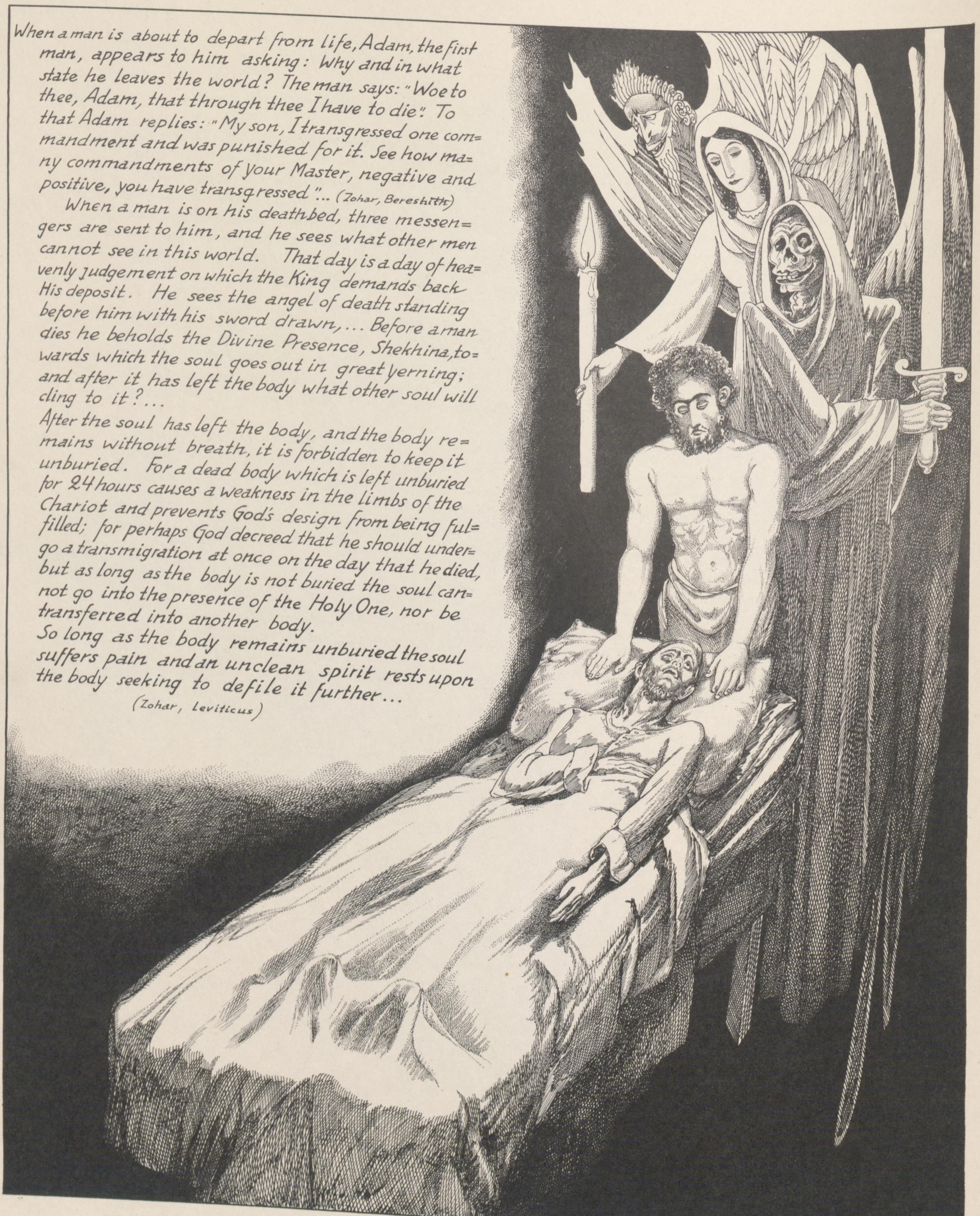
When a man is about to depart from life, Adam, the first man, appears to him asking: Why and in what state he leaves the world? The man says: "Woe to thee, Adam, that through thee I have to die". To that Adam replies: "My son, I transgressed one commandment and was punished for it. See how many commandments of your Master, negative and positive, you have transgressed."... (Zohar, Bereshith)

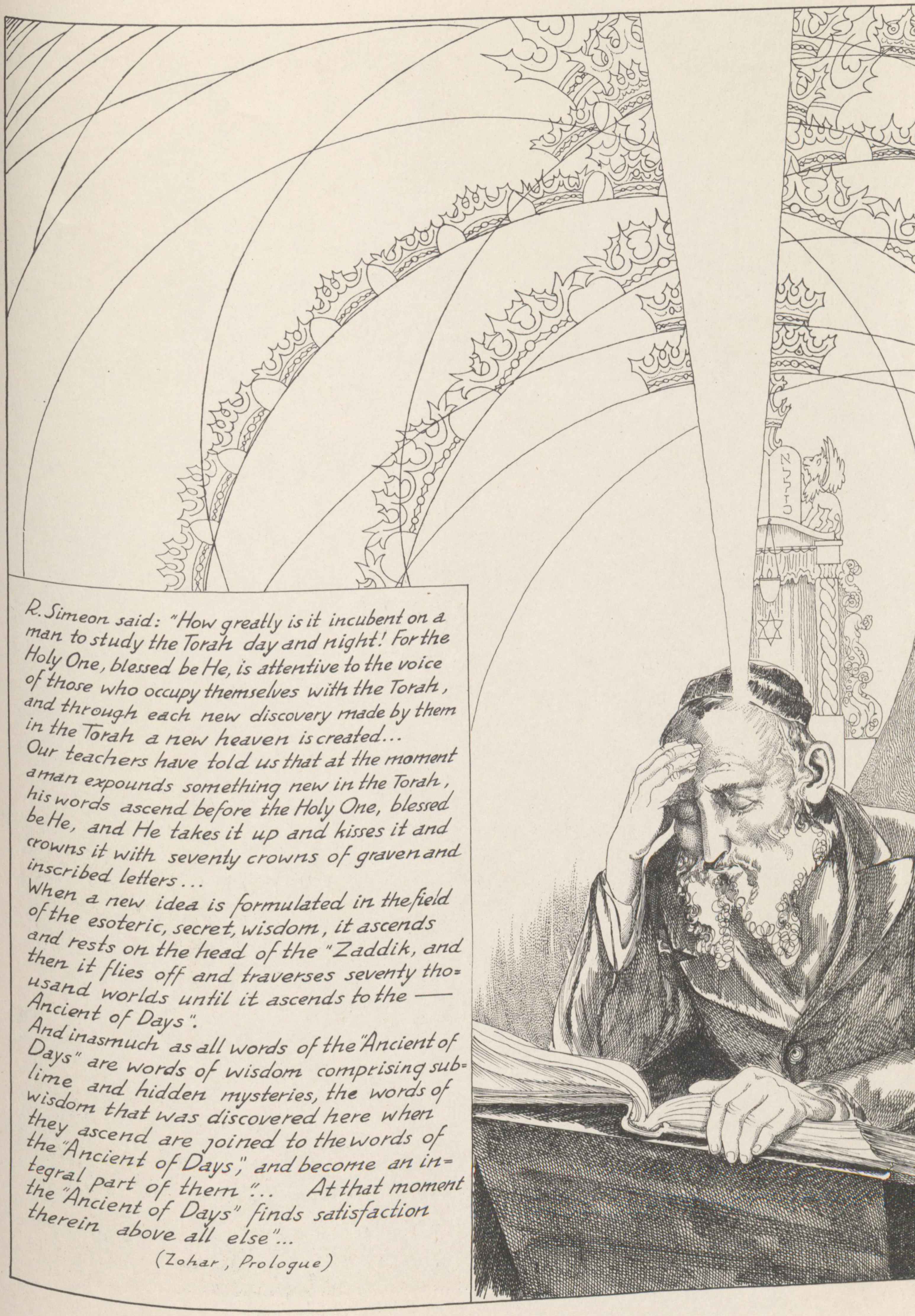
When a man is on his deathbed, three messengers are sent to him, and he sees what other men cannot see in this world. That day is a day of heavenly judgement on which the King demands back His deposit. He sees the angel of death standing before him with his sword drawn,... Before a man dies he beholds the Divine Presence, Shekhina, towards which the soul goes out in great yerning; and after it has left the body what other soul will cling to it?...

After the soul has left the body, and the body remains without breath, it is forbidden to keep it unburied. For a dead body which is left unburied for 24 hours causes a weakness in the limbs of the Chariot and prevents God's design from being fulfilled; for perhaps God decreed that he should undergo a transmigration at once on the day that he died, but as long as the body is not buried the soul cannot go into the presence of the Holy One, nor be transferred into another body.

So long as the body remains unburied the soul suffers pain and an unclean spirit rests upon the body seeking to defile it further...

(Zohar, Leviticus)





R. Simeon said: "How greatly is it incubent on a man to study the Torah day and night! For the Holy One, blessed be He, is attentive to the voice of those who occupy themselves with the Torah, and through each new discovery made by them in the Torah a new heaven is created...

Our teachers have told us that at the moment a man expounds something new in the Torah, his words ascend before the Holy One, blessed be He, and He takes it up and kisses it and crowns it with seventy crowns of graven and inscribed letters...

When a new idea is formulated in the field of the esoteric, secret, wisdom, it ascends and rests on the head of the "Zaddik, and then it flies off and traverses seventy thousand worlds until it ascends to the — Ancient of Days".

And inasmuch as all words of the "Ancient of Days" are words of wisdom comprising sublime and hidden mysteries, the words of wisdom that was discovered here when they ascend are joined to the words of the "Ancient of Days", and become an integral part of them"... At that moment the "Ancient of Days" finds satisfaction therein above all else"...

(Zohar, Prologue)



THE FIRST CAUSE אתה הוא ראשון

God as the Protector of Israel, Ruler of the world and the First Cause.

Besides the three aspects in approaching God as He, You and I, the student of the Zohar finds three other approaches, or designations of God indicated there. The first is God as the Community of Israel; He is here the National God of Israel. He is the Protector and Guardian of the People of Israel. His chosen people. He is the God of Abraham, Isaac and Jacob, He is with their children wherever they are, in their land or in exile. He manifests His presence through the Shekhina, the connecting link between God and His people. God Himself is on His Throne surrounded by His angels and Hayoth, חיות הקדש. The four Holy animals with faces of man, lion, ox and eagle, corresponding the four spheres Atziluth, Briah, Yetzirah and Assiah.

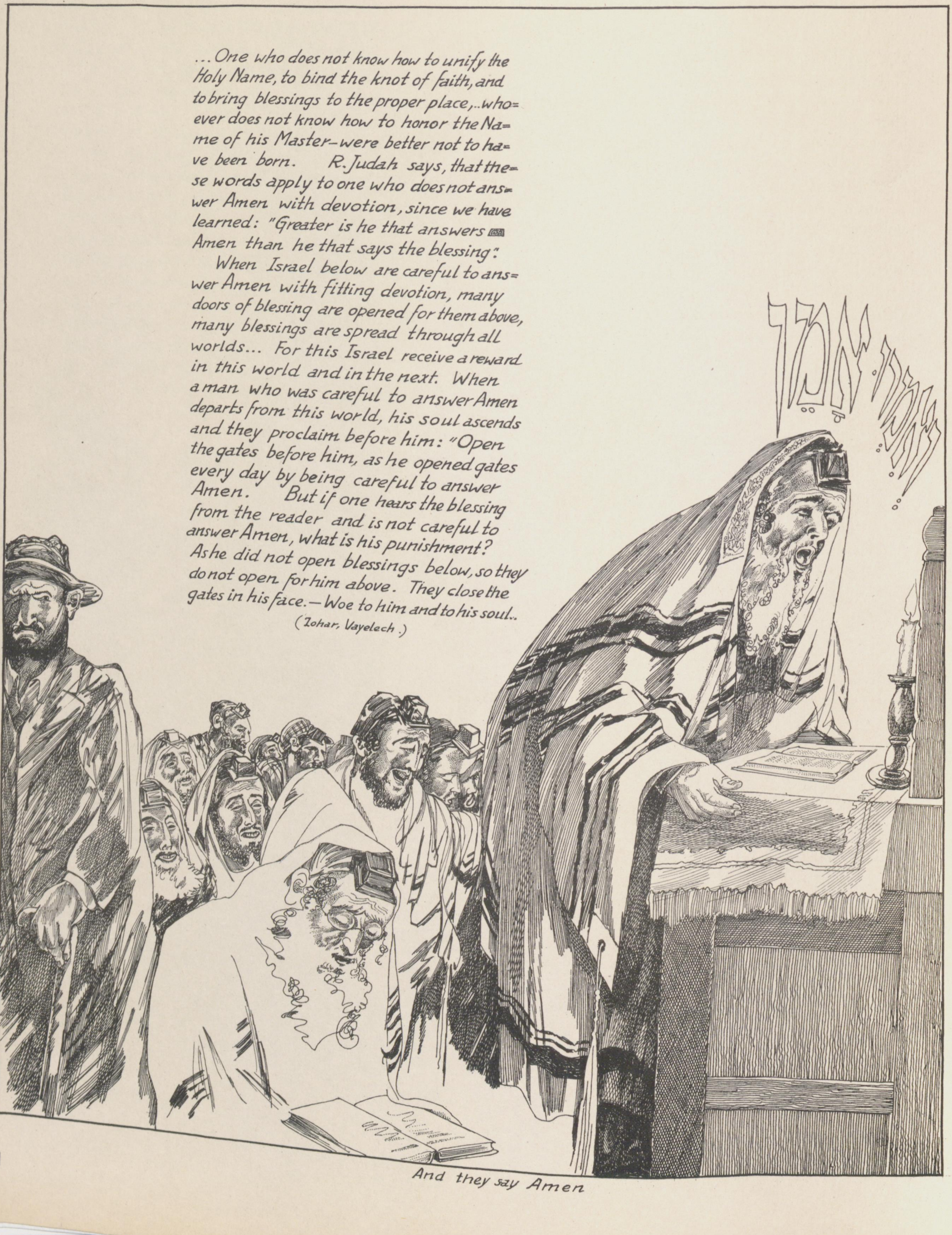
The second designation is God as the King of the world, the Holy King of Kings, of peoples, of all creatures. He is the Tree of Life, the Holy One, Blessed be He, (הקדוש ב"ה) He is the moral principal. Through His commandments man know what is good and what is evil and live by them. Man know God through his own soul, his Neshamah, the connecting medium between the Holy One, the moral perfection and man, who strives to that perfection.

The third understanding of God is as the Hidden Ein Sof, the First Cause of all that exists. He is God, the Ancient One, the nearest to "עתיקא קדישא". He is not only the God of Israel, or the King of Kings, the King of all peoples — He is the Creator of the universe, the One which must be sought for but can never be found. He is the Supreme Wisdom, the Hochmah, which is evident in the creation of things large and small. Through Hochmah in us we recognize His presence and it is the link between Him, the Creator and, man, His creation.

The first approach is the national, God as Protector of Israel, the second - the moral, or emotional - God as the Ruler of All, and the third is the philosophic — intellectual, God as the first cause. But they are all included in one and only God. The first - is personal and local, the second is also personal but not local, the third is not personal and not local.

(See the Appendix by Maurice Simon to the fifth volume of the english translation of the Zohar)





And they say Amen

R. Simeon was once going along with R. Eleazar, R. Abba, R. Hiya, R. Jose and R. Judah. They came to a waterstream, and R. Jose slipped down in his clothes into the water. He said: "I wish this water had never been here." Said R. Simeon to him: "You must not say that. This is for the service of the world, and it is forbidden to revile a ministrant of the Holy One, blessed be He, they are appointed by Providence. It is written that "God saw all that He had made, and behold it was good." Even serpents, and scorpions, and fleas, and all things that appear to be pests - all are for the service of the world, though men know it not."

As they went along, they saw a snake in front of them. Said R. Simeon: "Assuredly this creature is there to perform some miracle for us. The snake quickly crept in front of them and wound itself round a basilisk (a fabulous serpent whose glance was fatal) in the middle of the path. They then struggled until both were killed. When they came up to them R. Simeon said: Blessed be God for this miracle, for if anyone had looked upon this creature while it was alive, or had been looked upon by it he would not escaped harm. Thus God makes all things His agents, and we must not revile anything that He has made... (Zohar, Leviticus)

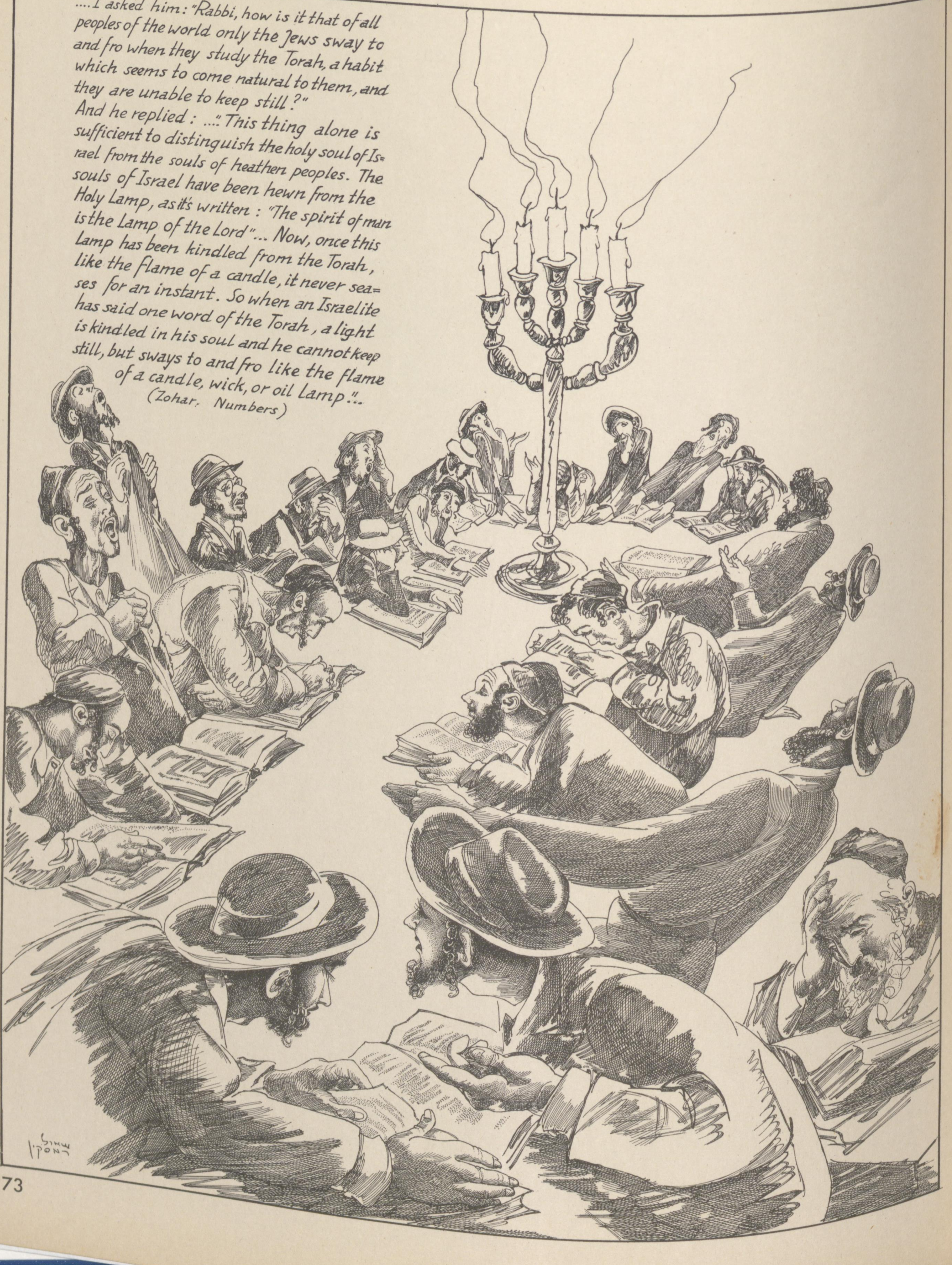




....I asked him: "Rabbi, how is it that of all peoples of the world only the Jews sway to and fro when they study the Torah, a habit which seems to come natural to them, and they are unable to keep still?"

And he replied: ...". This thing alone is sufficient to distinguish the holy soul of Israel from the souls of heathen peoples. The souls of Israel have been hewn from the Holy Lamp, as it's written: "The spirit of man is the Lamp of the Lord"... Now, once this Lamp has been kindled from the Torah, like the flame of a candle, it never ceases for an instant. So when an Israelite has said one word of the Torah, a light is kindled in his soul and he cannot keep still, but sways to and fro like the flame of a candle, wick, or oil lamp."..

(Zohar. Numbers)



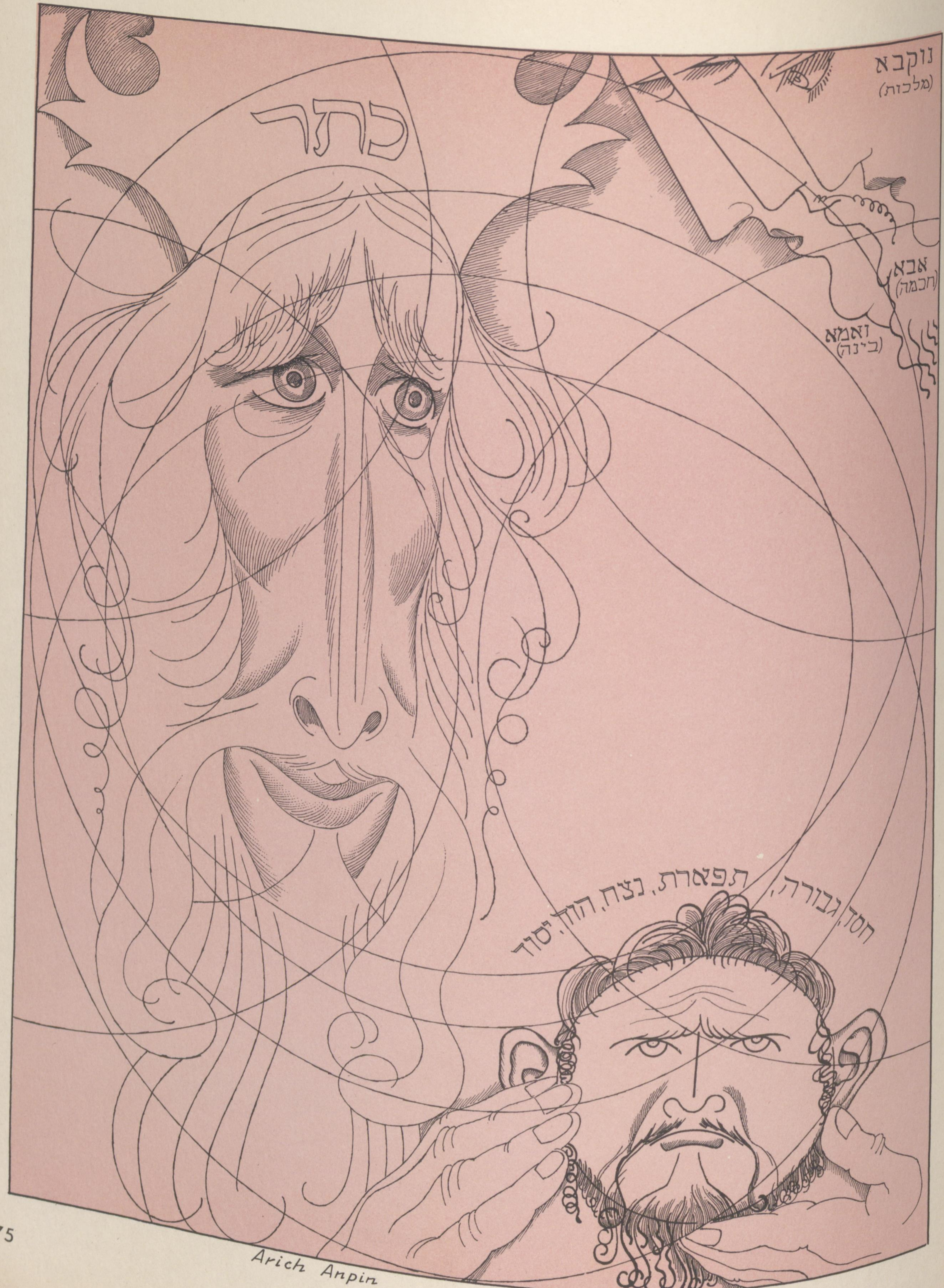
"And God made the two lights."

It is fit and proper that two lights should rule, the greater light (the sun) by day and the lesser light (the moon) by night. The lesson we derive is that the male rules by day to regulate his household and to bring food and sustenance into it. When night arrives, the female takes command, and she rules the house, as it is written: "she rises while it is still night and giveth food to her house".—she and not he.

Thus the dominion of the day belongs to the male and the dominion of the night to the female...

(Zohar — Bereshith)





Arich Anpin and Zeir Anpin

Arich Anpin and Zeir Anpin

In Kabbalists writings one often meets with the terms Arich Anpin (אריך אנפין)
Zeir Anpin (זעיר אנפין) a most difficult piece of symbolism to understand. There are t
ways to approach it. One way is the idea that Arich Anpin, the long face, is th
long suffering, mercyful and loving God, the "El Rahum V'Hanun" (אל רחום וחנון
(האל האב הרחמן). The other, the Zeir Anpin, the Short face, is the impatient atti
the one that is not inclined to forgive, the El Nekamah, (אל נקמה) the God of retr
tion. This may lead to the Idea that Arich Anpin represents the universal mora
law, while the Zeir Anpin is only the unstable human morality.
Far more difficult to comprehend is the symbolic meaning in the system of Partzufi
in which Arich Anpin and Zeir Anpin are among the Partzufim.
When in the endless strech of time and space the Ein-Sof was to leave His repose a
begin creation He could not well do it for two reasons. First: He occupied all the
space, everywhere, with no room vacant for anything to be created. Because of tha
had to restrict Himself, withdraw into the primordial point, by that making room to
in His creative light out of which the universe was made.
The second problem was: haw to send out His light, which is overpowering, too immen
to be formed into anything, or make it hold its forms? Light had to be reduced in
volume. The Creator therefore did send out ten streams of light, ten rays, t
ten Sephiroth of different intensity, out of which by endless combinations the
verse was made and abide. The ten Sephiroth are: Kesser (כתר) (Crown) which is, in
the Ein-Sof itself, Hochmah (חכמה) (wisdom) the Idea of all creation, Binah (בינה) (Intelli
Chessed (חסד, Mercy) Gevurah (גבורה, Judgement) Netzah, (נצח, Triumph) Hod (הוד, Glo
Tiferes (תפארת, Beauty) Yesod (יסוד, Foundation) Malchus (מלכות, Kingdom).
Each of the ten Sephiroth consists also of ten other lights, and when all additiona
lights in them reach 613 (תרי"ג) and they all shine, then it is complete, and it is ca
a Partzuf – a Person. This designation is applicable to things of universal pr
tions, and individual – like man, who has 613 parts in his body and 613 precepts
fulfill. There are only five Partzufim, because not every Sephirah has th
pacity to radiate in the full measure. Only Kesser, Hochmah, Binah and Malchus coul
so and became Partzufim. Their names are: Arich Anpin (Kesser) Abba (Father, for Hoc
Imma (Mother, for Binah) Nukvah (The feminine polarity, for Malchus) The six rem
ning Sephiroth, Chesed, Gevurah, Tiferes, Netzah, Hod and Yesod, taken individua
not have the power to radiate to a degree of a Partzuf, but together they can reach
state of a Partzuf. It is named Zeir Anpin, and is represented by the Sephirah Tifere
So Arich Anpin, represented by Kesser is the Macroprosopan, the total-unive
aspect of creation, Zeir Anpin, represented by Tiferes, is the Microprosopan
limited, or human aspect of creation. It reflects nevertheles the creation, a
drop of water in an ocean reflects the whole ocean. The difference between
Arich Anpin and Zeir Anpin may also be said, is as between infinite potentia
energy and cinetic, actual, but limited energy. The first is hidden, like Ein-Sof,
other is manifested and realized. A somewhat rude example would make i
clearer. The sun in the middle of its sky-road, shining in its full power, is in
sible to look at and see it. The same sun in its setting, near the horizon, is n
to us, to our senses, and is open for inspection. In other words: Arich Anpin
the Creator and Zeir Anpin – the creation. In still clearer words: Arich Anpi
another name for God, and Zeir Anpin – another name for Man.





4,-13,-32,-70,-600,000 and everybody

There are many ways...

There is more then one way of understanding the Torah. Such are the four
methods of inquiry indicated in the "Pardes" (פרדס) by the four Tanai
Rabbi Ben Azai, Ben Zoma, Elisha Ben Avuah and Rabbi Akiba. The metho
are of Pshat, Remez, Drush, and Sod.
Next are the thirteen ways of which Rabbi Ishmael speaks, that the Tora
may be expounded. (בשלש עשרה מדות התורה נדרשת) (we read it daily
in our morning service (שחרית).
Then again, there are the thirty-two gates of wisdom mentioned in the
Kabbalah, through which one can approach the symbolism and deep (32 װעגען זוי צו לערנען די תורה לויט ר״א בר״ יוסי הגלילי און לויט
mysteries of the Torah. (קבלה ל״ב נתיבות חכמה)
Further are the seventy ways, the seventy faces that may shine from the
Torah to the student who would approach it with a searching heart.

Later Kabbalists were inclined to widen the scope of interpretatio
of the Torah. Isaac Luria said that there is Six Hundred Thousand face
of the Torah, as many, as there were souls in Israel at the time the To
was given from Mount Sinai.
This would lead to the meaning that understanding of the Torah is given t
every man according his own light. The Torah sends a ray of revelat
to every person, and gives him the right to interpret it in his own way
according to the roots of his soul.





MI and MAH

Lift up your eyes on high and see: Who hath created all these?
Lift up your eyes to that place to which all eyes are turned, and ask: MI (
Who is the one that created these?
You will soon realize that He is ever to be sought and never to be fou
That high extremity is called MI.
Then you turn to another extremity, the one placed in you, with anothe
question: MAH (מה) What? What is the difference between the tw
questions: MI and MAH? It is that after you inquire, reflect an
search for the highest knowledge, You turn to the MAH as if to say: What
all the searching achieve? Everything is as baffling as at the begining
May it be that there is a limit to what you are able, or allowed to know
Or is there a bolt that passes from extremity of MI, to the extremity
MAH? There must be such one. Because you never stop searching and aski

MI —— WHO? (Zohar, Prologue)





DOTS, LINES, LETTERS, NUMBERS, NAMES
AND CREATOR OF THE UNIVERSE